

Andrews' Series of Latin School Books.

PUBLISHED BY CROCKER AND BREWSTER,

47 WASHINGTON STREET, BOSTON.

THE LATIN SCHOOL BOOKS prepared by Prof. E. A. ANDREWS, exclusive of his Latin-English Lexicon, founded on the Latin-German Lexicon of Dr. Freund, constitute two distinct series, adapted to different and distinct purposes. The basis of the First Series is Andrews' First Latin Book; of the Second, Andrews and Stoddard's Latin Grammar.

FIRST SERIES.

This Series is designed expressly for those who commence the study of Latin at a very early age, and for such as intend to pursue it to a limited extent only, or merely as subsidiary to the acquisition of a good English education. It consists of the following works, viz.:—

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2. The Latin Reader, with a Dictionary and Notes, containing explanations of difficult idioms, and numerous references to the Lessons contained in the First Latin Book.

3. The Viri Romæ, with a Dictionary and Notes, referring, like those of the Reader, to the First Latin Book. This series of three small volumes, if faithfully studied according to the directions contained in them, will not only render the student a very tolerable proficient in the principles of the Latin language and in the knowledge of its roots, from which so many words of his English language are derived, but will constitute the best preparation for a thorough study of the English grammar.

SECOND SERIES.

NOTE.—The "Latin Reader" and the "Viri Romæ," in this series, are the same as in the first series.

This Series is designed more especially for those who are intending to become thoroughly acquainted with the Latin language, and with the principal classical authors of that language. It consists of the following works:—

1. Latin Lessons. This small volume is designed for the younger classes of Latin students, who intend ultimately to take up the larger Grammar, but to whom that work would, at first, appear too formidable. It contains the prominent principles of Latin grammar, expressed in the same language as in the larger Grammar, and likewise Reading and Writing Lessons, with a Dictionary of the Latin words and phrases occurring in the Lessons.

2. Latin Grammar. Revised, with Corrections and Additions. A Grammar of the Latin Language, for the use of Schools and Colleges. By Professors E. A. ANDREWS and S. STODDARD. This work, which for many years has been the text-book in the department of Latin Grammar, claims the merit of having first introduced into the schools of this country the subject of grammatical analysis, which now occupies a conspicuous place in so many grammars of the English language. More than twenty years have elapsed since the first publication of this Grammar, and it is hardly necessary to say that its merits—placing it in a practical view, preëminently above every other Latin Grammar—have been so fully appreciated that it has been adopted as a Text Book in nearly every College and Seminary in the country. The present edition has not only been *thoroughly revised and corrected* (two years of continuous labor having been devoted to its careful revision and to the purpose of rendering it conformable in all respects to the advanced position which it aims to occupy,) but it contains at least *one third* more matter than the previous editions. To unite the acknowledged excellencies of the older English manuals, and of the more recent German grammars, was the special aim of the authors of this work; and to this end particular attention was directed:—1st. *To the preparation of more extended rules for the pronunciation of the language*; 2d. *To a clear exposition of its inflectional changes*; 3d. *To a proper basis of its syntax*; and 4th. *To greater precision in rules and definitions.*

3. Questions on the Grammar. This little volume is intended to aid the student in preparing his lessons, and the teacher in conducting his recitations.

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5. Latin Reader. The Reader, by means of two separate and distinct sets of notes, is equally adapted for use in connection either with the First Latin Book or the Latin Grammar.

6. Viri Romæ. This volume, like the Reader, is furnished with notes and references, both to the First Latin Book and to the Latin Grammar. The principal difference in the two sets of notes found in each of these volumes consists in the somewhat greater fulness of those which belong to the smaller series.

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NEW SERIES OF LATIN SCHOOL BOOKS.

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In announcing the Revised Edition of ANDREWS AND STODDARD'S LATIN GRAMMAR, the Publishers believe it to be quite unnecessary to speak of the merits of the work. The fact that in the space of about *Twenty Years*, SIXTY-FIVE EDITIONS, numbering above **Two Hundred Thousand Copies**, have been required for the purpose of meeting the steadily increasing demand for the work, sufficiently evinces the estimation in which it has been held. In preparing this Revised and Enlarged Edition, every portion of the original work has been reconsidered in the light of the experience of twenty years spent by the present editor in studies connected with this department of education, and with the aid of numerous publications in the same department, which, during this period, have issued from the European press. The results of this labor are apparent on almost every page, in new modifications of the old materials, and especially in such additional information in regard to its various topics as the present advanced state of classical education in this country seemed obviously to demand. The publishers commend this new edition to the attention of Teachers throughout the country, and express the hope that in its present form it will be deemed worthy of a continuance of the favor which it has so long received.

The following are extracts from a few of the many letters the Publishers have received from teachers from all parts of the country in commendation of this work:—

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I most heartily concur in the above recommendation.—*F. O. Blair, Professor in Lawrence University.*

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I am highly pleased with the Revised Edition, and consider the additions as decided improvements. In my opinion Dr. Andrews' works surpass all others in the market. I see no reason why the Grammar should not now supersede even Zumpt's both in the study and recitation rooms.—*Sidney A. Norton, Hamilton, Ohio.*

NEW SERIES OF LATIN SCHOOL BOOKS.

I have reason to believe that the improvements, introduced into the last edition of Andrews and Stoddard's Latin Grammar by my respected and lamented friend Dr. Andrews, a little before his death, add very decidedly to the value of a work, which has done more to give the knowledge of that language to the youth of this country than any, perhaps than all others.—*Theodore W. Woolsey, President of Yale College, New Haven.*

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It is unnecessary to commend a Latin Grammar, which has been for twenty years in common use in our Colleges, and has generally superseded all others. The Revised Edition contains the results of the labors of Dr. Andrews, during all that time, on various Latin Classics, and on his great Latin Lexicon; and cannot, therefore, but be greatly improved.—*Edward Robinson, D. D., LL. D., Prof. of Biblical Literature in Union Theol. Seminary, New York City.*

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I am willing to say that I am decidedly in favor of Andrews' Latin Series.—*Geo. Gale, Galesville University, Wisconsin.*

Andrews and Stoddard's Latin Grammar I consider decidedly the best Latin Grammar ever published.—*Ransom Norton, North Livermore, Maine.*

Such a work as Andrews and Stoddard's Revised Latin Grammar needs no recommendation, it speaks for itself.—*A. A. Keen, Professor of Greek and Latin, Tufts College, Medford, Ms.*

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I have examined Andrews and Stoddard's Latin Grammar, and say, without hesitation, that the principles of the Latin language can be more easily and systematically acquired from it than any work I have ever seen. The arrangement and simplicity of its terms are such as to make it easily comprehended by the beginner, while, at the same time, its copiousness is sufficient for the most advanced student. The author has evidently noted and profited by the defects in this respect of most of the Latin Grammars now in use.—*C. W. Field, Marsh Creek, Pa.*

The superior merits of the original work are too well known and appreciated to need any commendation from me. I have had some means of knowing how great pains and labor Dr. Andrews has bestowed upon this final revision and improvement of the work, and, therefore, was not unprepared to find its acknowledged excellence materially increased, and I do not hesitate to say, that its value has been greatly enhanced, and that it has been brought as near as practicable to the present state of philological science.—*John D. Philbrick, Superintendent of Public Schools, city of Boston.*

I have looked the Grammar through with much care and a great degree of satisfaction, and I unhesitatingly pronounce it superior to any Latin Grammar in method and manner of discussion, and happily adapted to the wants of both teachers and pupils.—*J. W. Simonds, Principal of New England Christian Institute, Andover, N. H.*

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I unhesitatingly pronounce the Revised Edition of Andrews and Stoddard's Latin Grammar the best Grammar of the Latin Language, and shall certainly use my influence in its behalf.—*H. E. J. Clute, Edinboro', Pa.*

After a thorough examination, I have no hesitation in pronouncing it the best Latin Grammar for the purposes of the recitation room that I have ever examined. In its present form it ought certainly to displace a large majority of the Grammars in common use. Its rules of Syntax are expressed with accuracy and precision, and are in fact, what all rules ought to be, reliable guides to the learner.—*James W. Andrews, Principal of Haverwell Academy, Penn.*

Andrews and Stoddard's Latin Grammar, in the arrangement and adaptation to the learner, has excelled all others, and the revised edition is certainly a great improvement, and I do believe is better adapted to the wants of the student than any other. The whole seems to be critically revised and corrected. Prof. Andrews was truly the student's benefactor.—*M. L. Seccance, North Troy, Vermont.*

It gives me great pleasure to bear my testimony to the superior merits of the Latin Grammar edited by Professor Andrews and Mr. Stoddard. I express most cheerfully, unhesitatingly, and decidedly, my preference of this Grammar to that of Adam, which has, for so long a time, kept almost undisputed sway in our schools.—*Dr. C. Beck, Cambridge.*

I know of no Grammar published in this country, which promises to answer so well the purposes of elementary classical instruction, and shall be glad to see it introduced into our best schools.—*Charles K. Dillaway, Boston.*

Your new Latin Grammar appears to me much better suited to the use of students than any other grammar I am acquainted with.—*Prof. Wm. M. Holland, Hartford, Ct.*

NEW SERIES OF LATIN SCHOOL BOOKS.

I have adopted the Latin Grammar of Andrews and Stoddard in the school under my charge, believing it better adapted, upon the whole, for elementary instruction than any similar work which I have examined. It combines the improvements of the recent German works on the subject with the best features of that old favorite of the schools, Dr. Adam's Latin Grammar.—*Henry Drisler, Professor of Latin in Columbia College.*

A careful review of the Revised Edition of Andrews and Stoddard's Latin Grammar, shows that this favorite text-book still continues to deserve the affections and confidence of Teachers and Pupils, incorporating as it does the results of Prof. Andrews' own constant study for many years with the investigations of English and German Philologists. No other Grammar is now so well fitted to meet the wants of the country as the rapid demand for it will show beyond doubt.—*A. S. Hartwell, University of St. Louis.*

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I have been much interested in the Revised Edition. The improvement is very striking, and I shall no longer think of giving it up and putting Zumpt in its place. I am much pleased with the great improvement in the typography. You have given to our schools a book fifty per cent better in every respect, and I trust you will have your reward in largely increased sales.—*William J. Rolfe, Master of Oliver High School, Lawrence, Ms.*

I can with much pleasure say that your Grammar seems to me much better adapted to the present condition and wants of our schools than any one with which I am acquainted, and to supply that which has long been wanted—a good Latin Grammar for common use.—*F. Gardner, Principal of Boston Latin School.*

The Latin Grammar of Andrews and Stoddard is deserving, in my opinion, of the approbation which so many of our ablest teachers have bestowed upon it. It is believed that, of all the grammars before the public, this has greatly the advantage, in regard both to the excellence of its arrangement, and the accuracy and copiousness of its information.—*H. B. Hackett, Prof. of Biblical Literature in Newton Theological Seminary.*

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I cheerfully and decidedly bear testimony to the superior excellence of Andrews and Stoddard's Latin Grammar to any manual of the kind with which I am acquainted. Every part bears the impress of a careful compiler. The *principles* of syntax are happily developed in the rules, whilst those relating to the moods and tenses supply an important deficiency in our former grammars. The rules of prosody are also clearly and fully exhibited.—*Rev. Lyman Coleman, Manchester, Vt.*

This work bears evident marks of great care and skill, and ripe and accurate scholarship in the authors. We cordially commend it to the student and teacher.—*Biblical Repository.*

Andrews and Stoddard's Latin Grammar is what I expected it would be—an excellent book. We cannot hesitate a moment in laying aside the books now in use, and introducing this.—*Rev. J. Penney, D. D., New York.*

Andrews and Stoddard's Latin Grammar bears throughout evidence of original and thorough investigation and sound criticism. It is, in my apprehension, so far as simplicity is concerned, on the one hand, and philosophical views and sound scholarship on the other, far preferable to other grammars; a work at the same time highly creditable to its authors and to our country.—*Professor A. Puckard, Bowdoin College, Maine.*

I do not hesitate to pronounce Andrews and Stoddard's Latin Grammar superior to any other with which I am acquainted. I have never seen, any where, a greater amount of valuable matter compressed within limits equally narrow.—*Hon. John Hall, Principal of Ellington School, Conn.*

We have no hesitation in pronouncing this Grammar decidedly superior to any now in use.—*Boston Recorder.*

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Dr. Robinson had already been trained to the business of lexicographical labor, when he began the translation of the present work. He is, in an uncommon degree, master of his own native tongue. He has diligence, patience, perseverance—yea, the iron diligence of Gesenius himself. For aught that I have yet been able to discover, all that can reasonably be expected or desired, has been done by the translator; not only as to rendering the work into English, but as to the manner and the accuracy of printing. The work will speak for itself, on the first opening. It does honor, in its appearance, to editor, printers, and publishers. I have only to add my hearty wish, that its beautiful white pages may be consulted and turned over, until they become thoroughly worn with the hands of the purchasers.—*Prof. Stuart, in the Biblical Repository.*

There is no lexicon in English that can be put on a level with Robinson's. I recommend the present as the best Lexicon of the Hebrew and Biblical Chaldee which an English scholar can have.—*Rev. Dr. Samuel Davidson, of London.*

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WITH NOTES

BY

HORACE ANDREWS, M. A.



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PUBLISHED BY CROCKER AND BREWSTER,

47 Washington Street.

1862.

PA 6804
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1862

Entered according to Act of Congress, in the year 1862,
BY CROCKER AND BREWSTER,
In the Clerk's Office of the District Court of Massachusetts.

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P R E F A C E .

AMONG a number of unfinished works of my honored father, the late Prof. E. A. Andrews, was a commentary on the poems of Virgil, which suggested, and to a considerable extent has formed the basis of this edition of the *Eclogues* and *Georgics*. His annotations, it is true, extended through a portion only of the *Eclogues* and *Aeneid*, and in their preparation he did not have the aid to be derived from some of the later editors of the poet; but what he had completed was sufficient to show the plan which he had devised for an edition of Virgil, and, as was to be expected in the work of so ripe and accurate a scholar, little was found in his notes which required to be changed; though frequently other explanations and illustrations have been added.

The text of this edition is, with few exceptions, that of Wagner's revision of Heyne. In no instance however has a reading been adopted which is entirely without external authority; for although the best editions have deviated from this course in some few passages, to which attention is called in the notes, the necessity for such change did not seem to me anywhere so great as clearly to require it in a work the text of which is confessedly so free from suspicion.

The orthography is generally that of the prevalent usage, as given in the recent Latin Lexicons, particularly those of Freund and Klotz; and does not differ widely from that of Wagner's small edition, except that he uses the form *is* instead of *es* in the terminations of some accusatives plural; the character *i*, instead of *j*, to denote the consonant; and *cum* for *quum*. The spelling Vergilius is adopted, as having the best Ms. authority. An abridgment of Wagner's Orthographia Vergiliana, appended to the notes, will serve to give an idea of the orthography which Virgil himself employed.

The punctuation is mainly that given by Wagner, in his smaller edition; but with some of Conington's modifications.

The number of commentaries on Virgil which are of acknowledged merit is not small, and some of them are quite voluminous; so that the amount of labor required of an editor, to examine and weigh the various expositions contained in even a portion of them, in connection with his own study of the poet's meaning and commenting thereon, is more than will readily be appreciated, except by actual experiment. Added to this, in the present edition, many references have been made to the Grammar, when peculiarities of construction or other particulars seemed worthy of notice; and to the Lexicon, to point out the place where an explanation could be found or learned, rather than to give it in the notes. It need not therefore be matter of surprise that, with all its imperfections, the work has occupied whatever time could be spared from my professional pursuits during the past three years.

The notes are derived, in large measure, from the labors of those who have preceded in the same field; and in selecting from the notes of others it has been my intention, as being more

just to them, not only to indicate in each instance the source from which a note is taken, but ordinarily to quote the very words of the writer, if in English. Where the same note stands credited to more than one editor, it has been done either to show that the explanation given has their joint approval, or that the note is formed from their several interpretations; usually the former. It will be observed that often two or more explanations are given of the same word or passage: if these are inconsistent with each other, my preference, when not otherwise expressly declared, is shown by placing that first in order which seems to me the best.

My aim has been to make the notes such as to be useful to the student, in the spirit of the motto selected by my father for his own notes, from Heyne's preface: *Imprimis illud aureum Plinii dictum memoria excidere non passus sum: ut nihil ad ostentationem, omnia ad conscientiam referrem; hoc est, ut non mihi notas appingerem, sed legenti.* It is hoped that the use of the notes, when accompanied with a constant resort to the *Lexicon* and occasional reference to *Ancient Geography* and the *Classical Dictionary*, will enable the student to arrive at the meaning, and in some degree to appreciate the merits of the poet.

The principal editions which have been consulted by me are, Peter Burmann's edition of Nicholas Heinsius' Commentary, published at Amsterdam in 1746, with the notes of Servius and Philargyrius; Heyne's edition; Wagner's Heyne, containing notes of Spohn and Wunderlich; also Wagner's small edition of 1848; the Delphin edition; Forbiger's, 1852; Ladewig's, 1852; Voss' translation; Martyn's *Bucolics* and *Georgics*, London, 1749; Keightley's Notes; Valpy's edition; Bryce's, and

John Conington's, London, 1858. Of these, Heyne, Wagner and Conington have been found the most valuable for explanatory notes; Martyn and Keightley for botanical and agricultural information, and Forbiger for attention to grammatical points. No modern editor seems to me, at once so thorough and judicious in his explanations as Conington.

Daubeny's "Lectures on Roman Husbandry," Oxford, 1857, have been read with profit, in the study of the Georgics, and will be found quoted from in the notes.

The edition of Lucretius referred to is that of Lachmann.

The Latin Lexicon and Grammar, to which references are made, are Andrews' Lexicon and Andrews and Stoddard's Grammar, revised edition.

In a body of notes comprising so great a number of details, errors will doubtless be found, not only in the citations and references, but where their existence may be both less excusable and more injurious. The reader will confer a favor by communicating to the editor any errors which may come under his observation.

HORACE ANDREWS.

New York, July, 1862.

EXPLANATION OF ABBREVIATIONS.

- A.*—Aeneid.
abl.—ablative.
abs.—absolute or absolutely.
acc.—accusative.
adj.—adjective.
adv.—adverb.
Br.—Bryce.
Burm.—Burmanner.
cf.—confer, (compare).
comp.—comparative.
Con.—Conington.
dat.—dative.
decl.—declension.
E.—Eclogue.
e. g.—exempli gratia.
etc.—et cetera.
Forb.—Forbiger.
fut.—future.
G.—Georgic.
gen.—genitive.
H.—Heynius.
i. e.—id est.
i. q.—idem quod.
ib.—ibidem.
id.—idem.
impers.—impersonal.
indic.—indicative.
inf.—infinitive.
K.—Keightley.
J. or Jahn.—Jahnus.
Lade.—Ladewig.
M.—Martyn.
Ms., Mss.—manuscript, — s.
nom.—nominative.
part. adj.—participial adjective.
perf.—perfect.
Philarg.—Philargyrius.
pl. or plur.—plural.
prep.—preposition.
pres.—present.
q. v.—quod videas.
R.—Ruæus.
s. v.—sub voce.
sc. or scil.—scilicet, (supply).
Serv.—Servius.
sing.—singular.
Sp.—Spohnius.
sq. sqq.—sequens, — tia, (and the following).
subj.—subjunctive.
sup.—superlative.
S. & Z.—Smith and Zumpt.
V.—Valpy.
voc.—vocative.
v. vs.—verse, verses.
Voss.—Vossius.
Wch. or Wund.—Wunderlichius.
Wr.—Wagnerus.
Gr.—Andrews and Stoddard's Latin Grammar, Revised edition.
Lex.—Andrews' Freund's Latin Lexicon.

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P. VERGILI MARONIS
B U C O L I C O N
L I B E R .

ECLOGA I.

T I T Y R U S .

MELIBOEUS. TITYRUS.

MELIBOEUS.

Tityre, tu patulae recubans sub tegmine fagi
Silvestrem tenui Musam meditaris avena ;
Nos patriae fines et dulcia linquimus arva :
Nos patriam fugimus ; tu, Tityre, lentus in umbra
Formosam resonare doces Amaryllida silvas. 5

TITYRUS.

O Meliboe, deus nobis haec otia fecit.
Namque erit ille mihi semper deus ; illius aram
Saepe tener nostris ab ovilibus imbuet agnus.
Ille meas errare boves, ut cernis, et ipsum
Ludere, quae vellem, calamo permisit agresti. 10

MELIBOEUS.

Non equidem invideo ; miror magis : undique totis
Usque adeo turbatur agris. En, ipse capellas

Prōtinus aeger ago ; hanc etiam vix, Tityre, duco.
 Hic inter dēnas corylos modo namque gemellos,
 Spem gregis, ah ! silice in nuda connixa reliquit. 15
 Saepe malum hoc nobis, si mens non laeva fuisset,
 De caelo tactās mēmini praedicere quercus.
 [Saepe sinistra cava praedixit ab ilice cornix.]
 Sed tamen, iste deus qui sit, dā, Tityre, nobis.

TITYRUS.

Urbēm, quam dicunt Romam, Meliboeē, putavi 20
 Stultus ego huic nostrae similem, quo saepe solemus
 Pastōres ovium teneros depellere fetus.
 Sic canibus catulos similes, sic matribus haedos
 Noram, sic parvis componere magna solebam.
 Verum haec tantum alias inter caput extulit urbes, 25
 Quantum lenta solent inter viburna cupressi.

MELIBOEUS.

Et quāe tanta fuit Rōmā tibi causa videndi ?

TITYRUS.

Libertas ; quae sēra, tamen respexit inertem,
 Candidior postquam tondenti barba cadebat ;
 Respexit tamen, et longo post tempore venit, 30
 Postquam nos Amaryllis habet, Galatea reliquit.
 Namque, fatebor enim, dum me Galatea tenebat,
 Nec spes libertatis erat, nec cura peculi.
 Quamvis multa meis exiret victima septis,
 Pinguis et ingratae premeretur caseus urbi, 35
 Non umquā gravis aere domum mihi dextra redibat.

MELIBOEUS.

Mirabar, quid maesta deos, Amarylli, vocares,
 Cui pendere sua patereris in arbore poma :
 Tityrus hinc aberat. Ipsae te, Tityre, pinus,

Ipsi te fontes, ipsa hæc arbusta vocabant.

40

TITYRUS.

Quid facerem? neque servitio me exire licebat,

Nec tam præsentibus alibi cognoscere divos.

Hic illum vidi juvenem, Meliboeë, quot annis

Bis senos cui nostra dies altaria fumant.

Hic mihi responsum primus dedit ille petenti:

45

“Pascite, ut ante, boves, pueri; submittite tauros.”

MELIBOEUS.

Fortunate senex, ergo tua rura manebunt!

Et tibi magna satis; quamvis lapis omnia nudus

Limosoque palus obducatur pascua junco.

Non insuetæ graves tentabunt pabula fetas,

50

Nec mala vicini pecoris contagia laedent.

Fortunate senex, hic, inter flumina nota

Et fontes sacros, frigus captabis opacum!

Hinc tibi, quæ semper, vicino ab limite, sepes

Hyblæis apibus florem depasta salicti,

55

Sæpe levi somnum suadebit inire susurro;

Hinc alta sub rupe canet frondator ad auras;

Nec tamen interea raucæ, tua cura, palumbes,

Nec genere aëria cessabit turtur ab ulmo.

TITYRUS.

Ante leves ergo pascentur in æthere cervi,

60

Et freta destituent nudos in litore pisces,

Ante, pererratis amborum finibus, exsul

Aut Ararim Parthus bibet, aut Germania Tigrim,

Quam nostro illius labatur pectore vultus.

MELIBOEUS.

At nos hinc alii sitientes ibimus Afros,

65

Pars Scythiam et rapidum Cretæ veniemus Oaxen,

Et penitus toto divisos orbe Britannos.
 En umquam patrios longo post tempore fines,
 Pauperis et tuguri congestum caespite culmen,
 Post aliquot, mea regna videns, mirabor aristas ? 70
 Impius haec tam culta novalia miles habebit ?
 Barbarus has segetes ? en, quo discordia cives
 Produxit miseros ! en, quis consevimus agros !
 Insere nunc, Meliboeë, piros, pone ordine vites.
 Ite meae, felix quondam pecus, ite capellae. 75
 Non ego vos posthac, viridi projectus in antro,
 Dumosa pendere procul de rupe videbo ;
 Carmina nulla canam ; non, me pascente, capellae,
 Florentem cytisum et salices carpetis amaras.

TITYRUS.

Hic tamen hanc mecum poteras requiescere noctem 80
 Fronde super viridi : sunt nobis mitia poma,
 Castaneae molles et pressi copia lactis ;
 Et jam summa procul villarum culmina fumant
 Majoresque cadunt altis de montibus umbrae.

ECLOGA II.

ALEXIS.

Formosum pastor Corydon ardebat Alexim,
 Delicias domini, nec, quid speraret, habebat.
 Tantum inter densas, umbrosa cacumina, fagos
 Assidue veniebat. Ibi haec incondita solus
 Montibus et silvis studio jactabat inani : 5
 “ O crudelis Alexi, nihil mea carmina curas ?
 Nil nostri miserere ? mori me denique coges.

Nunc etiam pecudes umbras et frigora captant ;
 Nunc virides etiam occultant spineta lacertos,
 Thestylis et rapido fessis messoribus aestu 10
 Allia serpillumque herbas contundit olentes.
 At mecum raucis, tua dum vestigia lustro,
 Sole sub ardenti resonant arbusta cicadis.
 Nonne fuit satius, tristes Amaryllidis iras
 Atque superba pati fastidia ? nonne Menalcan ? 15
 Quamvis ille niger, quamvis tu candidus esses.
 O formose puer, nimium ne crede colori !
 Alba ligustra cadunt, vaccinia nigra leguntur.
 Despectus tibi sum, nec, qui sim, quaeris, Alexi,
 Quam dives pecoris, nivei quam lactis abundans. 20
 Mille meae Siculis errant in montibus agnae ;
 Lac mihi non aestate novum, non frigore defit.
 Canto, quae solitus, si quando armenta vocabat,
 Amphion Dircaeus in Actaeo Aracyntho.
 Nec sum adeo informis : nuper me in litore vidi, 25
 Quum placidum ventis staret mare ; non ego Daphnim
 Judice te metuam, si numquam fallit imago.
 O tantum libeat mecum tibi sordida rura
 Atque humiles habitare casas et figere cervos
 Haedorumque gregem viridi compellere hibisco ! 30
 Mecum una in silvis imitabere Pana canendo.
 Pan primus calamos cera conjungere plures
 Instituit ; Pan curat oves oviumque magistros.
 Nec te poeniteat calamo trivisse labellum :
 Haec eadem ut sciret, quid non faciebat Amyntas ? 35
 Est mihi disparibus septem compacta cicutis
 Fistula, Damoetas dono mihi quam dedit olim,
 Et dixit moriens : " Te nunc habet ista secundum."
 Dixit Damoetas ; invidit stultus Amyntas.
 Praeterea duo, nec tuta mihi valle reperti, 40

Capreoli, sparsis etiam nunc pellibus albo ;
 Bina die siccant ovis ubera ; quos tibi servo.
 Jam pridem a me illos abducere Thestylis orat ;
 Et faciet, quoniam sordent tibi munera nostra.
 Huc ades, o formose puer : tibi lilia plenis 45
 Ecce ferunt Nymphae calathis ; tibi candida Nais,
 Pallentes violas et summa papavera carpens,
 Narcissum et florem jungit bene olentis anethi ;
 Tum, casia atque aliis intexens suavis herbis,
 Mollia luteola pingit vaccinia caltha. 50
 Ipse ego cana legam tenera lanugine mala,
 Castaneasque nuces, mea quas Amaryllis amabat ;
 Addam cerea pruna : honos erit huic quoque pomo ;
 Et vos, o lauri, carpam, et te, proxima myrte,
 Sic positae quoniam suaves miscetis odores. 55
 Rusticus es, Corydon : nec munera curat Alexis,
 Nec, si muneribus certes, concedat Iollas.
 Heu, heu, quid volui misero mihi ! floribus Austrum
 Perditus et liquidis immisi fontibus apros.
 Quem fugis, ah, demens ? habitarunt di quoque silvas 60
 Dardaniusque Paris. Pallas, quas condidit arces,
 Ipsa colat ; nobis placeant ante omnia silvae.
 Torva leaena lupum sequitur ; lupus ipse capellam ;
 Florentem cytisum sequitur lasciva capella ;
 Te Corydon, o Alexi : trahit sua quemque voluptas. 65
 Aspice, aratra jugo referunt suspensa juvenci,
 Et sol crescentes decedens duplicat umbras :
 Me tamen urit amor ; quis enim modus adsit amori ?
 Ah, Corydon, Corydon, quae te dementia cepit !
 Semiputata tibi frondosa vitis in ulmo est. 70
 Quin tu aliquid saltem potius, quorum indiget usus,
 Viminibus mollique paras detexere junco ?
 Invenies alium, si te hic fastidit, Alexim."

ECLOGA III.

P A L A E M O N .

MENALCAS. DAMOETAS. PALAEMON.

MENALCAS.

Dic mihi, Damoeta, cujum pecus? an Meliboei?

DAMOETAS.

Non, verum Aegonis; nuper mihi tradidit Aegon.

MENALCAS.

Infelix o semper, oves, pecus! ipse Neaeram
Dum fovet, ac, ne me sibi praeferat illa, veretur,
Hic alienus oves custos bis mulget in hora;
Et sucus pecori et lac subducitur agnis.

5

DAMOETAS.

Parcius ista viris tamen objicienda memento.
Novimus, et qui te, transversa tuentibus hircis,
Et quo—sed faciles Nymphae risere—sacello.

MENALCAS.

Tum, credo, quum me arbustum videre Miconis
Atque mala vites incidere falce novellas.

10

DAMOETAS.

Aut hic ad veteres fagos quum Daphnidis arcum
Fregisti et calamos: quae tu, perverse Menalca,
Et, quum vidisti puero donata, dolebas,
Et, si non aliqua nocuisses, mortuus esses.

15

MENALCAS.

Quid domini faciant, audent quum talia fures!

Non ego te vidi Damonis, pessime, caprum
 Excipere insidiis, multum latantre Lycisca ?
 Et quum clamarem : “ Quo nunc se proripit ille ?
 Tityre, coge pecus ” ; tu post carecta latebas. 20

DAMOETAS.

An mihi cantando victus non redderet ille,
 Quem mea carminibus meruisset fistula caprum ?
 Si nescis, meus ille caper fuit ; et mihi Damon
 Ipse fatebatur ; sed reddere posse negabat.

MENALCAS.

Cantando tu illum ? aut umquam tibi fistula cera 25
 Juncta fuit ? non tu in triviis. indocte, solebas
 Stridenti miserum stipula disperdere carmen ?

DAMOETAS.

Vis ergo, inter nos, quid possit uterque, vicissim
 Experiamur ? ego hanc vitulam—ne forte recuses,
 Bis venit ad muletram, binos alit ubere fetus— 30
 Depono : tu dic, mecum quo pignore certes.

MENALCAS.

De grēge non ausim quicquam deponere tecum :
 Est mihi namque domi pater, est injusta noverca ;
 Bisque die numerant ambo pecus, alter et haedos.
 Verum, id quod multo tute ipse fatebere majus, 35
 Insanire libet quoniam tibi, pocula ponam
 Fagina, caelatum divini opus Alcimedontis :
 Lenta quibus torno facili superaddita vitis
 Diffusos hedera vestit pallente corymbos.
 In medio duo signa, Conon, et—quis fuit alter, 40
 Descripsit radio totum qui gentibus orbem,
 Tempora quae messor, quae curvus arator haberet ?
 Necdum illis labra admovi, sed condita servo.

DAMOETAS.

Et nobis idem Alcimedon duò pocula fecit,
 Et molli circum est ansas amplexus acantho, 45
 Orpheaquē in medio posuit silvasque sequentes.
 Necdum illis labra admovi, sed condita servo.
 Si ad vitulam spectas, nihil est, quod pocula laudes.

MENALCAS.

Numquam hodie effugies ; veniam, quocumque vocaris.
 Audiat haec tantum—vel qui venit, ecce, Palaemon. 50
 Efficiam posthac ne quemquam voce lacesas.

DAMOETAS.

Quin age, si quid habes, in me mora non erit ulla,
 Nec quemquam fugio : tantum, vicine Palaemon,
 Sensibus haec imis, res est non parva, reponas.

PALAEMON.

Dicite, quandoquidem in molli consedimus herba. 55
 Et nunc omnis ager, nunc omnis parturit arbos ;
 Nunc frondent silvae ; nunc formosissimus annus.
 Incipe, Damoeta ; tu deinde sequere, Menalca.
 Alternis dicetis ; amant alterna Camenae.

DAMOETAS.

Ab Jove principium, Musae ; Jovis omnia plena ; 60
 Ille colit terras ; illi mea carmina curae.

MENALCAS.

Et me Phoebus amat ; Phoebo sua semper apud me
 Munera sunt, lauri et suave rubens hyacinthus.

DAMOETAS.

Malo me Galatea petit, lasciva puella,
 Et fugit ad salices, et se cupit ante videri. 65

MENALCAS.

At mihi sese offert ultro, meus ignis, Amyntas,
Notior ut jam sit canibus non Delia nostris.

DAMOETAS.

Parta meae Veneri sunt munera : namque notavi
Ipse locum, aeriae quo congersere palumbes.

MENALCAS.

Quod potui, puero silvestri ex arbore lecta 70
Aurea mala decem misi ; cras altera mittam.

DAMOETAS.

O quoties et quae nobis Galatea locuta est !
Partem aliquam, venti, divum referatis ad aures !

MENALCAS.

Quid prodest, quod me ipse animo non spernis, Amynta,
Si, dum tu sectaris apros, ego retia servo ? 75

DAMOETAS.

Phyllida mitte mihi : meus est natalis, Iolla ;
Quum faciam vitula pro frugibus, ipse venito.

MENALCAS.

Phyllida amo ante alias ; nam me discedere flevit,
Et longum “ Formose, vale, vale,” inquit, Iolla.

DAMOETAS.

Triste lupus stabulis, maturis frugibus imbres, 80
Arboribus venti, nobis Amaryllidis irae.

MENALCAS.

Dulce satis humor, depulsis arbutus haedis,
Lenta salix feto pecori, mihi solus Amyntas.

DAMOETAS.

Pollio amat nostram, quamvis est rustica, Musam :
Pierides, vitulam lectori pascite vestro.

85

MENALCAS.

Pollio et ipse facit nova carmina : pascite taurum,
Jam cornu petat et pedibus qui spargat arenam.

DAMOETAS.

Qui te, Pollio, amat, veniat, quo te quoque gaudet ;
Mella fluant illi, ferat et rubus asper amomum.

MENALCAS.

Qui Bavium non odit, amet tua carmina, Maevi,
Atque idem jungat vulpes et mulgeat hircos.

90

DAMOETAS.

Qui legitis flores et humi nascentia fraga,
Frigidus, o pueri, fugite hinc, latet anguis in herba.

MENALCAS.

Parcite, oves, nimium procedere : non bene ripae
Creditur ; ipse aries etiam nunc vellera siccet.

95

DAMOETAS.

Tityre, pascentes a flumine reice capellas :
Ipse, ubi tempus erit, omnes in fonte lavabo.

MENALCAS.

Cogite oves, pueri ; si lac praeceperit aestus,
Ut nuper, frustra pressabimus ubera palmis.

DAMOETAS.

Heu, heu, quam pingui macer est mihi taurus in ervo ! 100
Idem amor exitium pecori pecorisque magistro.

MENALCAS.

His certe neque amor causa est ; vix ossibus haerent.
Nescio quis teneros oculus mihi fascinat agnos.

DAMOETAS.

Dic, quibus in terris—et eris mihi magnus Apollo—
Tres pateat caeli spatium non amplius ulnas. 105

MENALCAS.

Dic, quibus in terris inscripti nomina regum
Nascantur flores ; et Phyllida solus habeto.

PALAEMON.

Non nostrum inter vos tantas componere lites.
Et vitula tu dignus, et hic : et quisquis amores
Aut metuet dulces, aut experietur amaros. 110
Claudite jam rivos, pueri : sat prata biberunt.

ECLOGA IV.

P O L L I O .

Sicelides Musae, paulo majora canamus !
Non omnes arbusta juvant humilesque myricae ;
Si canimus silvas, silvae sint Consule dignae.

Ultima Cumaei venit jam carminis aetas ;
Magnus ab integro saeculorum nascitur ordo. 5
Jam redit et Virgo, redeunt Saturnia regna ;
Jam nova progenies caelo demittitur alto.
Tu modo nascenti puero, quo ferrea primum
Desinet ac toto surget gens aurea mundo,

Casta, fave, Lucina : tuus jam regnat Apollo. 10
 Teque adeo decus hoc aevi, te Consule, inibit,
 Pollio, et incipient magni procedere menses ;
 Te duce, si qua manent sceleris vestigia nostri,
 Irrita perpetua solvent formidine terras.
 Ille deum vitam accipiet divisque videbit 15
 Permixtos heroas et ipse videbitur illis,
 Pacatumque reget patriis virtutibus orbem.
 At tibi prima, puer, nullo munuscula cultu
 Errantes hederas passim cum baccare tellus
 Mixtaque ridenti colocasia fundet acantho. 20
 Ipsae lacte domum referent distenta capellae
 Ubra, nec magnos metuent armenta leones.
 Ipsa tibi blandos fundent cunabula flores.
 Occidet et serpens, et fallax herba veneni
 Occidet ; Assyrium vulgo nascetur amomum. 25
 At simul heroum laudes et facta parentis
 Jam legere et quae sit poteris cognoscere virtus :
 Molli paulatim flavescet campus arista,
 Incultisque rubens pendebit sentibus uva,
 Et durae quercus sudabunt roscida mella. 30
 Pauca tamen suberunt priscae vestigia fraudis,
 Quae tentare Thetim ratibus, quae cingere muris
 Oppida, quae jubeant telluri infindere sulcos.
 Alter erit tum Tiphys, et altera quae vehat Argo
 Delectos heroas ; erunt etiam altera bella, 35
 Atque iterum ad Trojam magnus mittetur Achilles.
 Hinc, ubi jam firmata virum te fecerit aetas,
 Cedet et ipse mari vector, nec nautica pinus
 Mutabit merces : omnis feret omnia tellus.
 Non rastros patietur humus, non vinea falcem ;
 Robustus quoque jam tauris juga solvet arator ;
 Nec varios discet mentiri lana colores,

Ipse sed in pratis aries jam suave rubenti
 Murice, jam croceo mutabit vellera luto ;
 Sponte sua sandyx pascentes vestiet agnos. 45
 “ Talia saecula,” suis dixerunt, “ currite,” fusis
 Concordes stabili fatorum numine Parcae.
 Aggredere o magnos—aderit jam tempus—honores,
 Cara deum suboles, magnum Jovis incrementum !
 Aspice convexo nutantem pondere mundum, 50
 Terrasque tractusque maris caelumque profundum,
 Aspice, venturo laetantur ut omnia saeclo !
 O mihi tam longae maneat pars ultima vitae, .
 Spiritus et, quantum sat erit tua dicere facta :
 Non me carminibus vincet nec Thracius Orpheus, 55
 Nec Linus, huic mater quamvis atque huic pater adsit,
 Orphei Calliopea, Lino formosus Apollo.
 Pan etiam, Arcadia mecum si iudice certet,
 Pan etiam Arcadia dicat se iudice victum.
 Incipe, parve puer, risu cognoscere matrem : 60
 Matri longa decem tulerunt fastidia menses.
 Incipe, parve puer : cui non risere parentes,
 Nec deus hunc mensa, dea nec dignata cubili est.

 ECLOGA V.

D A P H N I S .

MENALCAS. MOPSUS.

 MENALCAS.

Cur non, Mopse, boni quoniam convenimus ambo,
 Tu calamos inflare leves, ego dicere versus,
 Hic corylis mixtas inter considimus ulmos ?

MOPSUS.

Tu major ; tibi me est aequum parere, Menalca,
 Sive sub incertas Zephyris motantibus umbras, 5
 Sive antro potius succedimus. Aspice, ut antrum
 Silvestris raris sparsit labrusca racemis.

MENALCAS.

Montibus in nostris solus tibi certat Amyntas.

MOPSUS.

Quid, si idem certet Phoebum superare canendo ?

MENALCAS.

Incipe, Mopse, prior, si quos aut Phyllidis ignes, 10
 Aut Alconis habes laudes, aut jurgia Codri.
 Incipe ; pascentes servabit Tityrus haedos.

MOPSUS.

Immo haec, in viridi nuper quae cortice fagi
 Carmina descripsi et modulans alterna notavi,
 Experiar : tu deinde jubeto ut certet Amyntas. 15

MENALCAS.

Lenta salix quantum pallenti cedit olivae,
 Puniceis humilis quantum saliuuca rosetis,
 Iudicio nostro tantum tibi cedit Amyntas.

MOPSUS.

Sed tu desine plura, puer ; successimus antro.
 Exstinctum Nymphae crudeli funere Daphnim 20
 Flebant ; vos coryli testes et flumina Nymphis ;
 Quum complexa sui corpus miserabile nati,
 Atque deos atque astra vocat crudelia mater.
 Non ulli pastos illis egere diebus
 Frigida, Daphni, boves ad flumina ; nulla nec amnem 25

Libavit quadrupes, nec graminis attigit herbam.
 Daphni, tuum Poenos etiam ingemuisse leones
 Interitum montesque feri silvaeque loquuntur.
 Daphnis et Armenias curru subjungere tigres
 Instituit, Daphnis thiasos inducere Bacchi 30
 Et foliis lentas intexere mollibus hastas.
 Vitis ut arboribus decori est, ut vitibus uvae,
 Ut gregibus tauri, segetes ut pinguibus arvis:
 Tu decus omne tuis. Postquam te fata tulerunt,
 Ipsa Pales agros atque ipse reliquit Apollo. 35
 Grandia saepe quibus mandavimus hordea sulcis,
 Infelix lolium et steriles nascuntur avenae;
 Pro molli viola, pro purpureo narcisso,
 Carduus et spinis surgit paliurus acutis.
 Spargite humum foliis, inducite fontibus umbras, 40
 Pastores; mandat fieri sibi talia Daphnis;
 Et tumulum facite, et tumulo superaddite carmen:
 "Daphnis ego in silvis, hinc usque ad sidera notus,
 Formosi pecoris custos, formosior ipse."

MENALCAS.

Tale tuum carmen nobis, divine poeta, 45
 Quale sopor fessis in gramine, quale per aestum
 Dulcis aquae saliente sitim restinguere rivo.
 Nec calamis solum aequiparas, sed voce magistrum.
 Fortunate puer, tu nunc eris alter ab illo.
 Nos tamen haec quocumque modo tibi nostra vicissim 50
 Dicemus, Daphnimque tuum tollemus ad astra;
 Daphnin ad astra feremus: amavit nos quoque Daphnis.

MORSUS.

An quicquam nobis tali sit munere majus?
 Et puer ipse fuit cantari dignus, et ista
 Jam pridem Stimicon laudavit carmina nobis. 55

MENALCAS.

Candidus insuetum miratur limen Olympi
 Sub pedibusque videt nubes et sidera Daphnis.
 Ergo alacris silvas et cetera rura voluptas
 Panaque pastoresque tenet Dryadasque puellas.
 Nec lupo insidias pecori, nec retia cervis 60
 Ulla dolum meditantur; amat bonus otia Daphnis.
 Ipsi laetitia voces ad sidera jactant
 Intonsi montes; ipsae jam carmina rupes,
 Ipsa sonant arbusta: "deus, deus ille, Menalca"! 65
 Sis bonus o felixque tuis! en quattuor aras:
 Ecce duas tibi, Daphni, duas altaria Phoebus.
 Pocula bina novo spumantia lacte quot annis
 Craterasque duos statuam tibi pinguis olivi,
 Et multo in primis hilarans convivia Baccho, 70
 Ante focum, si frigus erit, si messis, in umbra,
 Vina novum fundam calathis Ariusia nectar.
 Cantabunt mihi Damoetas et Lyctius Aegon;
 Saltantes Satyros imitabitur Alpheisiboeus.
 Haec tibi semper erunt, et quum sollemnia vota
 Reddemus Nymphis, et quum lustrabimus agros. 75
 Dum juga montis aper, fluvios dum piscis amabit,
 Dumque thymo pascentur apes, dum rore cicadae,
 Semper honos nomenque tuum laudesque manebunt.
 Ut Baccho Cererique, tibi sic vota quot annis
 Agricolaefacient; damnabis tu quoque votis. 80

MOPSUS.

Quae tibi, quae tali reddam pro carmine dona?
 Nam neque me tantum venientis sibilus Austri,
 Nec percussa juvant fluctu tam litora, nec quae
 Saxosas inter decurrunt flumina valles.

MENALCAS.

Hac te nos fragili donabimus ante cicuta. 85

Haec nos, "Formosum Corydon ardebat Alexim,"

Haec eadem docuit, "Cujum pecus? an Meliboei?"

MORSUS.

At tu sume pedum, quod, me quum saepe rogaret,

Non tulit Antigenes—et erat tum dignus amari—

Formosum paribus nodis atque aere, Menalca. 90

ECLOGA VI.

V A R U S .

Prima Syracosio dignata est ludere versu

Nostra neque erubuit silvas habitare Thalia.

Quum canerem reges et proelia, Cynthius aurem

Vellit, et admonuit: "Pastorem, Tityre, pingues

Pascere oportet oves, deductum dicere carmen." 5

Nunc ego—namque super tibi erunt, qui dicere laudes,

Vare, tuas cupiant et tristia condere bella—

Agrestem tenui meditabor arundine Musam.

Non injussa cano. Si quis tamen haec quoque, si quis

Captus amore leget, te nostrae, Vare, myricae, 10

Te nemus omne canet; nec Phoebus gratior ulla est,

Quam sibi quae Vari praescripsit pagina nomen.

Pergite, Pierides. Chromis et Mnasylos in antro

Silenum pueri somno videre jacentem,

Inflatum hesterno venas, ut semper, Iaccho; 15

Serta procul, tantum capiti delapsa, jacebant,

Et gravis attrita pendebat cantharus ansa.

Aggressi—nam saepe senex spe carminis ambo
Luserat—injiciunt ipsis ex vincula sertis.

Addit se sociam timidisque supervenit Aegle, 20
Aegle, Naiadum pulcherrima, jamque videnti
Sanguineis frontem moris et tempora pingit.

Ille dolum ridens, “ Quo vincula nectitis ” ? inquit.
“ Solvite me, pueri ; satis est potuisse videri.

Carmina, quae vultis, cognoscite ; carmina vobis, 25
Huic aliud mercedis erit.” Simul incipit ipse.

Tum vero in numerum Faunosque ferasque videres
Ludere, tum rigidas motare cacumina quercus ;

Nec tantum Phoebō gaudet Parnasia rupes,
Nec tantum Rhodope mirantur et Ismarus Orphea. 30

Namque canebat, uti magnum per inane coacta
Semina terrarumque animaeque marisque fuissent

Et liquidi simul ignis ; ut his exordia primis
Omnia et ipse tener mundi concreverit orbis ;

Tum durare solum et discludere Nerea ponto 35
Coeperit et rerum paulatim sumere formas ;

Jamque novum terrae stupeant lucescere solem,
Altius atque cadant submotis nubibus imbres ;

Incipiant silvae quum primum surgere, quumque
Rara per ignaros errent animalia montes. 40

Hinc lapides Pyrrhae jactos, Saturnia regna,
Caucasiasque refert volucres furtumque Promethei.

His adjungit, Hylan nautae quo fonte relictum
Clamassent, ut litus, “ Hyla, Hyla,” omne sonaret ;

Et fortunatam, si numquam armenta fuissent, 45
Pasiphaen nivei solatur amore juvenci.

Ah, virgo infelix, quae te dementia cepit !

Proetides implerunt falsis mugitibus agros :

At non tam turpes pecudum tamen ulla secuta est
Concubitus, quamvis collo timuisset aratrum 50

Et saepe in levi quaesisset cornua fronte.
 Ah, virgo infelix, tu nunc in montibus erras :
 Ille, latus niveum molli fultus hyacintho,
 Ilice sub nigra pallentes ruminat herbas,
 Aut aliquam in magno sequitur grege. “ Claudite,
 Nymphae, 55
 Dictaeae Nymphae, nemorum jam claudite saltus,
 Si qua forte ferant oculis sese obvia nostris
 Errabunda bovis vestigia ; forsitan illum,
 Aut herba captum viridi, aut armenta secutum,
 Perducant aliquae stabula ad Gortynia vaccae.” 60
 Tum canit Hesperidum miratam mala puellam ;
 Tum Phaethontidas musco circumdat amarae
 Corticis, atque solo proceras erigit alnos.
 Tum canit, errantem Permessi ad flumina Gallum
 Aonas in montes ut duxerit una sororum, 65
 Utque viro Phoebi chorus assurrexerit omnis ;
 Ut Linus haec illi, divino carmine pastor,
 Floribus atque apio crines ornatus amaro,
 Dixerit : “ Hos tibi dant calamos, en accipe, Musae,
 Ascræo quos ante seni ; quibus ille solebat 70
 Cantando rigidas deducere montibus ornos.
 His tibi Grynei nemoris dicatur origo,
 Ne quis sit lucus, quo se plus jactet Apollo.”
 Quid loquar, aut Scyllam Nisi, quam fama secuta est
 Candida succinctam latrantibus inguina monstris 75
 Dulichias vexasse rates et gurgite in alto
 Ah ! timidos nautas canibus lacerasse marinis,
 Aut ut mutatos Terei narraverit artus,
 Quas illi Philomela dapes, quae dona pararit,
 Quo cursu deserta petiverit, et quibus ante 80
 Infelix sua tecta supervolitaverit alis ?
 Omnia, quae, Phoëbo quondam meditante, beatus

Audiit Eurotas jussitque ediscere laurus,
 Ille canit ; pulsae referunt ad sidera valles ;
 Cogere donec oves stabulis numerumque referri 85
 Jussit et invito processit Vesper Olympos.

ECLOGA VII.

MELIBOEUS.

MELIBOEUS. CORYDON. THYRSIS.

MELIBOEUS.

Forte sub arguta consederat ilice Daphnis,
 Compulerantque greges Corydon et Thyrsis in unum,
 Thyrsis oves, Corydon distentas lacte capellas,
 Ambo florentes aetatibus, Arcades ambo,
 Et cantare pares, et respondere parati. 5
 Huc mihi, dum teneras defendo a frigore myrtos,
 Vir gregis ipse caper deerraverat ; atque ego Daphnim
 Aspicio. Ille ubi me contra videt : “Ocius,” inquit,
 “Huc ades, o Meliboe ! caper tibi salvus et haedi ;
 Et, si quid cessare potes, requiesce sub umbra. 10
 Huc ipsi potum venient per prata juvenci ;
 Hic virides tenera praetexit arundine ripas
 Mincius, eque sacra resonant examina quercu.”
 Quid facerem ? neque ego Alcippen, neque Phyllida
 habebam,
 Depulsos a lacte domi quae clauderet agnos ; 15
 Et certamen erat, Corydon cum Thyrside, magnum.
 Posthabui tamen illorum mea seria ludo.

Alternis igitur contendere versibus ambo
 Coepere ; alternos Musae meminisse volebant.
 Hos Corydon, illos referebat in ordine Thyrsis. 20

CORYDON.

Nymphae, noster amor, Libethrides, aut mihi carmen,
 Quale meo Codro, concedite ; proxima Phoebi
 Versibus ille facit ; aut, si non possumus omnes,
 Hic arguta sacra pendebit fistula pinu.

THYRSIS.

Pastores, hedera nascentem ornate poetam, 25
 Arcades, invidia rumpantur ut ilia Codro ;
 Aut, si ultra placitum laudarit, baccare frontem
 Cingite, ne vati noceat mala lingua futuro.

CORYDON.

Setosi caput hoc apri tibi, Delia, parvus
 Et ramosa Micon vivacis cornua cervi. 30
 Si proprium hoc fuerit, levi de marmore tota
 Puniceo stabis suras evincta cothurno.

THYRSIS.

Sinum lactis et haec te liba, Priape, quot annis
 Exspectare sat est : custos es pauperis horti.
 Nunc te marmoreum pro tempore fecimus ; at tu, 35
 Si fetura gregem suppleverit, aureus esto.

CORYDON.

Nerine Galatea, thymo mihi dulcior Hyblae,
 Candidior cynis, hedera formosior alba,
 Quum primum pasti repetent praesepia tauri,
 Si qua tui Corydonis habet te cura, venito. 40

THYRSIS.

Immo ego Sardoniis videar tibi amarior herbis,
 Horridior rusco, projecta vilior alga,
 Si mihi non haec lux toto jam longior anno est.
 Ite domum pasti, si quis pudor, ite juvenci.

CORYDON.

Muscosi fontes et somno mollior herba, 45
 Et quae vos rara viridis tegit arbutus umbra,
 Solstitium pecori defendite ; jam venit aestas
 Torrida, jam laeto turgent in palmite gemmae.

THYRSIS.

Hic focus et taedae pingues, hic plurimus ignis
 Semper, et assidua postes fuligine nigri ; 50
 Hic tantum Boreae curamus frigora, quantum
 Aut numerum lupus, aut torrentia flumina ripas.

CORYDON.

Stant et juniperi et castaneae hirsutae ;
 Strata jacent passim sua quaeque sub arbore poma ;
 Omnia nunc rident : at, si formosus Alexis 55
 Montibus his abeat, videas et flumina sicca.

THYRSIS.

Aret ager ; vitio moriens sitit aeris herba ;
 Liber pampineas invidit collibus umbras :
 Phyllidis adventu nostrae nemus omne virebit,
 Juppiter et laeto descendet plurimus imbri. 60

CORYDON.

Populus Alcidae gratissima, vitis Iaccho,
 Formosae myrtus Veneri, sua laurea Phoebos ;
 Phyllis amat corylos ; illas dum Phyllis amabit,
 Nec myrtus vincet corylos, nec laurea Phoebi.

THYRSIS.

Fraxinus in silvis pulcherrima, pinus in hortis, 65
 Populus in fluviis, abies in montibus altis;
 Saepius at si me, Lycida formose, revisas,
 Fraxinus in silvis cedat tibi, pinus in hortis.

MELIBOEUS.

Haec memini, et victum frustra contendere Thyrsim.
 Ex illo Corydon Corydon est tempore nobis. 70

ECLOGA VIII.

P H A R M A C E U T R I A .

DAMON. ALPHESIBOEUS.

Pastorum Musam Damonis et Alphesiboei,
 Immemor herbarum quos est mirata juvenca
 Certantes, quorum stupefactae carmine lynces,
 Et mutata suos requierunt flumina cursus,
 Damonis Musam dicemus et Alphesiboei. 5

Tu mihi seu magni superas jam saxa Timavi,
 Sive oram Illyrici legis aequoris, en erit umquam
 Ille dies, mihi cum liceat tua dicere facta?
 En erit, ut liceat totum mihi ferre per orbem
 Sola Sophocleo tua carmina digna cothurno? 10
 A te principium, tibi desinet. Accipe jussis
 Carmina coepta tuis, atque hanc sine tempora circum
 Inter victrices hederam tibi serpere laurus.

Frigida vix caelo noctis decesserat umbra,
 Quum ros in tenera pecori gratissimus herba, 15
 Incumbens tereti Damon sic coepit olivae :

DAMON.

Nascere, praeque diem veniens age, Lucifer, alnum,
 Conjugis indigno Nisae deceptus amore
 Dum queror, et divos, quamquam nil testibus illis
 Profeci, extrema moriens tamen alloquor hora. 20
 Incipe Maenaios mecum, mea tibia, versus.
 Maenalus argutumque nemus pinosque loquentes
 Semper habet ; semper pastorum ille audit amores,
 Panaque, qui primus calamos non passus inertes.
 Incipe Maenaios mecum, mea tibia, versus. 25
 Mopso Nisa datur : quid non speremus amantes ?
 Jungentur jam gryphes equis, aevoque sequenti
 Cum canibus timidi venient ad pocula damae.
 Mopse, novas incide faces : tibi ducitur uxor ;
 Sparge, marite, nuces : tibi deserit Hesperus Oetam. 30
 Incipe Maenaios mecum, mea tibia, versus.
 O digno conjuncta viro ! dum despicias omnes,
 Dumque tibi est odio mea fistula dumque capellae
 Hirsutumque supercilium promissaque barba,
 Nec curare deum credis mortalia quemquam. 35
 Incipe Maenaios mecum, mea tibia, versus.
 Sepibus in nostris parvam te roscida mala—
 Dux ego vester eram—vidi cum matre legentem.
 Alter ab undecimo tum me jam acceperat annus ;
 Jam fragiles poteram ab terra contingere ramos. 40
 Ut vidi, ut perii ! ut me malus abstulit error !
 Incipe Maenaios mecum, mea tibia, versus.
 Nunc scio, quid sit Amor ; duris in cotibus illum
 Aut Tmaros, aut Rhodope, aut extremi Garamantes,

Nec generis nostri puerum nec sanguinis edunt.
 Incipe Maenaios mecum, mea tibia, versus.
 Saevus Amor docuit natorum sanguine matrem
 Commaculare manus; crudelis tu quoque, mater;
 Crudelis mater magis, an puer improbus ille?
 Improbus ille puer; crudelis tu quoque, mater. 50
 Incipe Maenaios mecum, mea tibia, versus.
 Nunc et oves ultro fugiat lupo, aurea durae
 Mala ferant quercus, narcisso floreat alnus,
 Pinguis corticibus sudent electra myricae,
 Certent et cygnis ululae, sit Tityrus Orpheus, 55
 Orpheus in silvis, inter delphinas Arion.
 Incipe Maenaios mecum, mea tibia, versus.
 Omnia vel medium fiant mare. Vivite, silvae:
 Praeceptis aërii specula de montis in undas
 Deferar; extremum hoc munus morientis habeto. 60
 Desine Maenaios, jam desine, tibia, versus.
 Haec Damon; vos, quae responderit Alphesiboeus,
 Dicite, Pierides; non omnia possumus omnes.

ALPHESIBOEUS.

Effer aquam, et molli cinge haec altaria vitta,
 Verbenasque adole pingues et mascula tura: 65
 Conjugis ut magicis sanos avertere sacris
 Experiar sensus; nihil hic nisi carmina desunt.
 Ducite ab urbe domum, mea carmina, ducite Daphnim.
 Carmina vel caelo possunt deducere Lunam;
 Carminibus Circe socios mutavit Ulixi; 70
 Frigidus in pratis cantando rumpitur anguis.
 Ducite ab urbe domum, mea carmina, ducite Daphnim.
 Terna tibi haec primum triplici diversa colore
 Lilia circumdo, terque haec altaria circum
 Effigiem duco; numero deus impare gaudet. 75
 Ducite ab urbe domum, mea carmina, ducite Daphnim.

Necte tribus nodis ternos, Amarylli, colores ;
 Necte, Amarylli, modo, et, "Veneris," dic, "vincula necto."
 Ducite ab urbe domum, mea carmina, ducite Daphnim.
 Limus ut hic durescit, et haec ut cera liquescit 80
 Uno eodemque igni : sic nostro Daphnis amore.
 Sparge molam, et fragiles incende bitumine laurus.
 Daphnis me malus urit, ego hanc in Daphnide laurum.
 Ducite ab urbe domum, mea carmina, ducite Daphnim.
 Talis amor Daphnim, qualis quum fessa juvencum 85
 Per nemora atque altos quaerendo bucula lucos
 Propter aquae rivum viridi procumbit in ulva,
 Perdita, nec serae meminit decedere nocti,
 Talis amor teneat, nec sit mihi cura mederi.
 Ducite ab urbe domum, mea carmina, ducite Daphnim. 90
 Has olim exuvias mihi perfidus ille reliquit,
 Pignora cara sui ; quae nunc ego limine in ipso,
 Terra, tibi mando ; debent haec pignora Daphnim.
 Ducite ab urbe domum, mea carmina, ducite Daphnim.
 Has herbas atque haec Ponto mihi lecta venena 95
 Ipse dedit Moeris ; nascuntur plurima Ponto.
 His ego saepe lupum fieri et se condere silvis
 Moerim, saepe animas imis excire sepulcris
 Atque satas alio vidi traducere messes.
 Ducite ab urbe domum, mea carmina, ducite Daphnim. 100
 Fer cineres, Amarylli, foras, rivoque fluenti
 Transque caput jace ; nec respexeris. His ego Daphnim
 Aggrediar ; nihil ille deos, nil carmina curat.
 Ducite ab urbe domum, mea carmina, ducite Daphnim.
 Aspice, corripuit tremulis altaria flammis 105
 Sponte sua, dum ferre moror, cinis ipse. Bonum sit !
 Nescio quid certe est, et Hylax in limine latrat.
 Credimus ? an, qui amant, ipsi sibi somnia fingunt ?
 Parcite, ab urbe venit, jam parcite, carmina, Daphnis.

ECLOGA IX.

M O E R I S .

LYCIDAS. MOERIS.

LYCIDAS.

Quo te, Moeri, pedes? an, quo via ducit, in urbem?

MOERIS.

O Lycida, vivi pervenimus, advena nostri,
 Quod numquam veriti sumus, ut possessor agelli
 Diceret: "Haec mea sunt; veteres migrate coloni."
 Nunc victi, tristes, quoniam Fors omnia versat, 5
 Hos illi—quod nec vertat bene—mittimus haedos.

LYCIDAS.

Certe equidem audieram, qua se subducere colles
 Incipiunt, mollique jugum demittere clivo,
 Usque ad aquam et veteres, jam fracta cacumina, fagos
 Omnia carminibus vestrum servasse Menalcan. 10

MOERIS.

Audieras, et fama fuit; sed carmina tantum
 Nostra valent, Lycida, tela inter Martia, quantum
 Chaonias dicunt aquila veniente columbas.
 Quod nisi me quacumque novas incidere lites
 Ante sinistra cava monuisset ab ilice cornix, 15
 Nec tuus hic Moeris, nec viveret ipse Menalcas.

LYCIDAS.

Heu, cadit in quemquam tantum scelus? heu, tua nobis
 Paene simul tecum solatia rapta, Menalca?

Quis caneret Nymphas ? quis humum florentibus herbis
 Spargeret, aut viridi fontes induceret umbra ? 20
 Vel quae sublegi tacitus tibi carmina nuper,
 Quum te ad delicias ferres, Amaryllida, nostras ?
 “ Tityre, dum redeo—brevis est via—pasce capellas,
 Et potum pastas age, Tityre, et inter agendum
 Occursare capro, cornu ferit ille, caveto.” 25

MOERIS.

Immo haec, quae Varo nec dum perfecta canebat :
 “ Vare, tuum nomen, superet modo Mantua nobis,
 Mantua, vae, miserae nimium vicina Cremonae,
 Cantantes sublime ferent ad sidera cycni.”

LYCIDAS.

Sic tua Cyrneas fugiant examina taxos ; 30
 Sic cytiso pastae distendant ubera vaccae :
 Incipe, si quid habes. Et me fecere poetam
 Pierides ; sunt et mihi carmina ; me quoque dicunt
 Vatem pastores ; sed non ego credulus illis.
 Nam neque adhuc Vario videor, nec dicere Cinna 35
 Digna, sed argutos inter strepere anser olores.

MOERIS.

Id quidem ago et tacitus, Lycida, mecum ipse voluto,
 Si valeam meminisse ; neque est ignobile carmen.
 “ Huc ades, o Galatea ; quis est nam ludus in undis ?
 Hic ver purpureum, varios hic flumina circum 40
 Fundit humus flores, hic candida populus antro
 Imminet, et lentae texunt umbracula vites.
 Huc ades ; insani feriant sine litora fluctus.”

LYCIDAS.

Quid, quae te pura solum sub nocte canentem
 Audieram ? numeros memini, si verba tenerem. 45

MOERIS.

“Daphni, quid antiquos signorum suspicis ortus?
 Ecce Dionaei processit Caesaris astrum,
 Astrum, quo segetes gauderent frugibus, et quo
 Duceret apricis in collibus uva colorem.
 Insere, Daphni, piros; carpent tua poma nepotes.” 50
 Omnia fert aetas, animum quoque; saepe ego longos
 Cantando puerum memini me condere soles:
 Nunc oblita mihi tot carmina; vox quoque Moerim
 Jam fugit ipsa; lupi Moerim videre priores.
 Sed tamen ista satis referet tibi saepe Menalcas. 55

LYCIDAS.

Causando nostros in longum ducis amores.
 Et nunc omne tibi stratum silet aequor, et omnes,
 Aspice, ventosi ceciderunt murmuris aurae;
 Hinc adeo media est nobis via; namque sepulcrum
 Incipit apparere Bianoris: hic, ubi densas 60
 Agricolae stringunt frondes, hic, Moeri, canamus;
 Hic haedos depone, tamen veniemus in urbem.
 Aut si, nox pluviam ne colligat ante, veremur,
 Cantantes licet usque—minus via laedit—eamus;
 Cantantes ut eamus, ego hoc te fasce levabo. 65

MOERIS.

Desine plura, puer, et, quod nunc instat, agamus.
 Carmina tum melius, quum venerit ipse, canemus.

ECLOGA X.

G A L L U S .

Extremum hunc, Arethusa, mihi concede laborem.
 Pauca meo Gallo, sed quae legat ipsa Lycoris,
 Carmina sunt dicenda: neget quis carmina Gallo?
 Sic tibi, quum fluctus subterlabere Sicanos,
 Doris amara suam non intermisceat undam: 5
 Incipe; sollicitos Galli dicamus amores,
 Dum tenera attendent simae virgulta capellae.
 Non canimus surdis; respondent omnia silvae.
 Quae nemora, aut qui vos saltus habuere, puellae
 Naides, indigno quum Gallus amore peribat? 10
 Nam neque Parnasi vobis juga, nam neque Pindi
 Ulla moram fecere, neque Aonie Aganippe.
 Illum etiam lauri, etiam flevire myricae;
 Pinifer illum etiam sola sub rupe jacentem
 Maenalus et gelidi fleverunt saxa Lycae. 15
 Stant et oves circum;—nostri nec poenitet illas,
 Nec te poeniteat pecoris, divine poeta:
 Et formosus oves ad flumina pavit Adonis—
 Venit et upilio; tardi venere subulci;
 Uvidus hiberna venit de glande Menalcas. 20
 Omnes “Unde amor iste,” rogant, “tibi?” Venit Apollo:
 “Galle, quid insanis?” inquit; “tua cura Lycoris
 Perque nives alium perque horrida castra secuta est.”
 Venit et agresti capitis Silvanus honore,
 Florentes ferulas et grandia lilia quassans. 25
 Pan deus Arcadiae venit, quem vidimus ipsi
 Sanguineis ebuli baccis minioque rubentem.
 “Ecquis erit modus?” inquit; “Amor non talia curat;

Nec lacrimis crudelis Amor, nec gramina rivis,
 Nec cytiso saturantur apes, nec fronde capellae." 30
 Tristis at ille: "Tamen cantabitis, Arcades," inquit,
 "Montibus haec vestris, soli cantare periti
 Arcades. O mihi tum quam molliter ossa quiescant,
 Vestra meos olim si fistula dicat amores!
 Atque utinam ex vobis unus, vestrique fuissem 35
 Aut custos gregis, aut maturae vinitor uvae!
 Certe, sive mihi Phyllis, sive esset Amyntas,
 Seu quicumque furor,—quid tum, si fuscus Amyntas?
 Et nigrae violae sunt et vaccinia nigra—
 Mecum inter salices lenta sub vite jaceret; 40
 Serta mihi Phyllis legeret, cantaret Amyntas.
 Hic gelidi fontes, hic mollia prata, Lycori,
 Hic nemus; hic ipso tecum consumerer aevo.
 Nunc insanus amor duri me Martis in armis
 Tela inter media atque adversos detinet hostes: 45
 Tu procul a patria—nec sit mihi credere tantum!—
 Alpinas ah, dura, nives et frigora Rheni
 Me sine sola vides. Ah, te ne frigora laedant!
 Ah, tibi ne teneras glacies secet aspera plantas!
 Ibo, et, Chalcidico quae sunt mihi condita versu 50
 Carmina, pastoris Siculi modulabor avena.
 Certum est in silvis, inter spelaea ferarum
 Malle pati tenerisque meos incidere amores
 Arboribus; crescent illae, crescetis, amores.
 Interea mixtis lustrabo Maenala Nymphis, 55
 Aut acres venabor apros. Non me ulla vetabunt
 Frigora Parthenios canibus circumdare saltus.
 Jam mihi per rupes videor lucosque sonantes
 Ire; libet Partho torquere Cydonia cornu
 Spicula.—Tamquam haec sit nostri medicina furoris, 60
 Aut deus ille malis hominum mitescere discat!

Jam neque Hamadryades rursus nec carmina nobis
Ipsa placent ; ipsae rursus concedite silvae.
Non illum nostri possunt mutare labores,
Nec si frigoribus mediis Hebrumque bibamus, 65
Sithoniasque nives hiemis subeamus aquosae,
Nec si, quum moriens alta liber aret in ulmo,
Aethiopum versemus oves sub sidere Cancrī.
Omnia vincit Amor ; et nos cedamus Amori.”

Haec sat erit, divae, vestrum cecinisse poetam, 70
Dum sedet et gracili fiscellam texit hibisco,
Pierides ; vos haec facietis maxima Gallo,
Gallo, cujus amor tantum mihi crescit in horas,
Quantum vere novo viridis se subjicit alnus.
Surgamus : solet esse gravis cantantibus umbra ; 75
Juniperi gravis umbra ; nocent et frugibus umbrae.
Ite domum saturae, venit Hesperus, ite capellae.

P. VERGILI MARONIS
G E O R G I C O N
LIBER PRIMUS.

Quid faciat laetas segetes, quo sidere terram
Vertere, Maecenas, ulmisque adjungere vites
Convēniāt, quae cura bonum, quī cultus habendo
Sit pecorū apibus quanta experientia parcis,
Hinc canere incipiam. Vos, o clarissima mundi 5
Lūmina, labentem caelo quae ducitis annum;
Liber et alma Cerēs, vestrō si munere tellus
Chāoniam pingui glandem mutavit arista,
Poculaque inventis Acheloia miscuit uvis;
Et vos, agrestum praesentia numina, Fauni, 10
Ferte simul Faunique pedem Dryadesque puellae:
Munera vestra cano. Tuque o, cui prima frementem
Fudit equum magno tellus percussa tridenti,
Neptune; et cultor nemorum, cui pinguia Ceae
Ter centum nivei tondent dumeta juvenci; 15
Ipse, nemus linquens patrium saltusque Lycaeī,
Pan, ovium custos, tua si tibi Maenala curae,
Adsis, o Tegeaee, favens, oleaeque Minervā
Inventrix, unciue puer monstrator aratri,
Et tendram ab radice ferens, Sylvane, cupressum, 20
Dique deaeque omnes, studium quibus arva tueri,
Quique novas alitis non ullo semine fruges,

Quique satis largum caelo demittitis imbrem ;
 Tuque adeo, quem mox quae sint habitura deorum
 Concilia, incertum est, urbesne invisere, Caesar, 25
 Terrarumque velis curam, et te m̄ximus orbis
 Auctorem frugum tempestatumque potentem
 Accipiat, cingens m̄terna tempora myrto,
 An deus immensi venias maris, ac tua nautae
 Numina sola colant, tibi serviat ultima Thule, 30
 Teque sibi generum Tethys emat omnibus undis ;
 Anne novum tardis sidus te mensibus addas,
 Qua locus Erigonēn īter Chelasque sequentes
 Panditur ; ipse tibi jam brachia contrahit ardens
 Scorpis, et caeli justā plus parte reliquit ; 35
 Quidquid eris,—nam te nec sperant Tartara regem,
 Nec tibi regnandi veniat tam dira cupido ;
 Quamvis Elysios miretur Graecia campos,
 Nec repetita sequi curet Proserpina matrem—
 Da facilem cursum, atque audacibus annue coeptis, 40
 Ignarosque viae mecum miseratus agrestes
 Ingredere, et votis jam nunc assuesce vocari.

Vere novo, gelidus canis quum montibus humor
 Liquitur et Zephyro putris se gleba resolvit,
 Depresso incipiat jam tum mihi taurus aratro 45
 Ingemere, et sulco attritus splendescere vomer.
 Illa segēs demum vōtis rēspōndet avari
 Agricolāe, bis quae sōlem, bis frigora sensit ;
 Illius immensae ruperunt horrea messes.
 Ac prius ignotum ferro quā scindimus aequor, 50
 Ventos et varium caeli praediscere morem
 Cura sit ac patrios cultusque habitusque locorum,
 Et quid quaeque ferat regi, et quid quaeque recuset.
 Hic segetes, illic veniunt felicius uvae ;
 Arborei fetus alibi. atque injussa virescunt 55

Gramina. Nonne vides, croceos ut Tmolus odores,
 India mittit ebur, molles sua tura Sabaei,
 At Chalybes nudi ferrum, viroaque Pontus
 Castorea, Eliadum palmas Epirus equarum ?
 Continuo has leges aeternaque foedera certis 60
 Imposuit natura locis, quō tempore primum
 Deūcalion vacuum lapides jactavit in orbem,
 Unde homines nati, durum genus. Ergo age, terrae
 Pingue solum primis extemplo a mensibus anni
 Fortes inuertant tauri, glebasque jacentes 65
 Pulverulenta coquat maturis solibus aestas ;
 At si non fuerit tellus fecunda, sub ipsum
 Arcturum tenui sat erit suspendere sulco ;
 Illic, officiant laetis nē frugibus herbae,
 Hic, sterilem exiguus ne deserat humor arenam. 70
 Alternis idem tonsas cessare novales,
 Et segnem patiēre situ durescere campum ;
 Aut ibi flava seres mutato sidere farra,
 Unde prius laetum siliqua quassante legumen
 Aut tenuis fetus viciae tristisque lupini 75
 Sustuleris fragiles calamos silvanque sonantem.
 Urit enim lini campum seges, urit avenae,
 Urunt Lethaeo perfusa papavera somno :
 Sed tamen alternis facilis labor ; arida tantum
 Ne saturare fimo pingui pudeat sola, neve 80
 Effetos cinerem immundum jactare per agros.
 Sic quoque mutatis requiescunt fetibus arva,
 Nec nulla interea est inaratae gratia terrae.
 Saepe etiam steriles incendere profuit agros
 Atque levem stipulam crepitantibus urere flammis : 85
 Sive inde occultas vires et pabula terrae
 Pinguia concipiunt ; sive illis omne per ignem
 Excoquitur vitium, atque exsudat inutilis humor ;

Seu plures calor ille vias et caeca relaxat
 Spiramenta, novas veniat qua sucus in herbas ; 90
 Seu durat magis, et venas astringit hiantes,
 Ne tenues pluviae, rapidive potentia solis
 Acrior, aut Boreae penetrabile frigus adurat.

Multum adeo, rastris glebas qui frangit inertes
 Vimineasque trahit crates, juvat arva ; neque illum 95
 Flava Ceres alto nequicquam spectat Olympo ;
 Et qui, proscisso quae suscitatur aequore terga,
 Rursus in obliquum verso perrumpit aratro,
 Exercetque frequens tellurem, atque imperat arvis.

Humida solstitia atque hiemes orate serenas, 100
 Agricolae ; hiberno laetissima pulvere farra,
 Laetus ager : nullo tantum se Mysia cultu
 Jactat et ipsa suas mirantur Gargara messes.

Quid dicam, jacto qui semine comminus arva
 Insequitur cumulosque ruit male pinguis arenae ? 105
 Deinde satis fluvium inducit rivosque sequentes,
 Et, quum exustus ager morientibus aestuat herbis,
 Ecce supercilio clivosi tramitis undam

Elicit ? illa cadens raucum per levia murmur
 Saxa ciet, scatebrisque arentia temperat arva. 110

Quid, qui, ne gravidis procumbat culmus aristis,
 Luxuriem segetum tenera depascit in herba,
 Quum primum sulcos aequant sata ? quique paludis
 Collectum humorem bibula deducit arena ?

Praesertim incertis si mensibus amnis abundans 115
 Exit, et obducto late tenet omnia limo,
 Unde cavae tepido sudant humore lacunae.

Nec tamen, haec quum sint hominumque boumque
 labores

Versando terram experti, nihil improbus anser
 Strymoniaeque grues et amaris intuba fibris 120

Officiunt aut umbra nocet. Pater ipse colendi
 Haud facilem esse viam voluit, primusque per artem
 Movit agros, curis acuens mortalia corda,
 Nec torpere gravi passus sua regna veterno.
 Ante Jovem nulli subigebant arva coloni ; 125
 Ne signare quidem aut partiri limite campum
 Fas erat : in medium quaerebant, ipsaque tellus
 Omnia liberius, nullo poscente, ferebat.
 Ille malum virus serpentibus addidit atris,
 Praedarique lupos jussit, pontumque moveri, 130
 Mellaque decussit foliis, ignemque removit,
 Et passim rivis currentia vina repressit,
 Ut varias usus meditando extunderet artes
 Paulatim, et sulcis frumenti quaereret herbam,
 Ut silicis venis abstrusum excuderet ignem. 135
 Tunc alnos primum fluvii sensere cavatas ;
 Navita tum stellis numeros et nomina fecit,
 Pleiadas, Hyadas, claramque Lycaonis Arcton ;
 Tum laqueis captare feras, et fallere visco
 Inventum, et magnos canibus circumdare saltus. 140
 Atque alius latum funda jam verberat amnem
 Alta petens, pelagoque alius trahit humida lina.
 Tum ferri rigor atque argutae lamina serrae,—
 Nam primi cuneis scindebant fissile lignum—
 Tum variae venere artes. Labor omnia vicit 145
 Improbis et duris urgens in rebus egestas.
 Prima Ceres ferro mortales vertere terram
 Instituit, quum jam glandes atque arbuta sacrae
 Deficerent silvae et victum Dodona negaret.
 Mox et frumentis labor additus, ut mala culmos 150
 Esset robigo segnisque horreret in arvis
 Carduus ; intereunt segetes, subit aspera silva,
 Lappaeque tribulique, interque nitentia culta

Infelix lolium et steriles dominantur avenae.
 Quod nisi et assiduis herbam insectabere rastris, 155
 Et sonitu terrebis aves, et ruris opaci
 Falce premes umbram, votisque vocaveris imbrem,
 Heu, magnum alterius frustra spectabis acervum,
 Concussaue famem in silvis solabere quercu.

Dicendum et, quae sint duris agrestibus arma, 160
 Quis sine nec potuere seri nec surgere messes :
 Vomis et inflexi primum grave robur aratri,
 Tardaue Eleusinae matris volventia plaustra,
 Tribulaue, traheaeque, et iniquo pondere rastri ;
 Virgea praeterea Celei vilisque supellex, 165
 Arbuteae crates et mystica vannus Iacchi.

Omnia quae multo ante memor provisa repones,
 Si te digna manet divini gloria ruris.
 Continuo in silvis magna vi flexa domatur
 In burim et curvi formam accipit ulmus aratri. 170
 Huic ab stirpe pedes temo protentus in octo,
 Binae aures, duplici aptantur dentalia dorso.
 Caeditur et tilia ante jugo levis, altaue fagus
 Stivaue, quae currus a tergo torqueat imos ;
 Et suspensa focis explorat robora fumus. 175

Possum multa tibi veterum praecepta referre,
 Ni refugis tenuesque piget cognoscere curas.
 Area cum primis ingenti aequanda cylindro
 Et vertenda manu et creta solidanda tenaci,
 Ne subeant herbae, neu pulvere victa fatiscat, 180
 Tum variae illudant pestes : saepe exiguus mus
 Sub terris posuitque domos atque horrea fecit ;
 Aut oculis capti fodere cubilia talpae ;
 Inventusque cavis bufo, et quae plurima terrae
 Monstra ferunt ; populatque ingentem farris acervum 185
 Curculio, atque inopi metuens formica senectae.

Contemplator item, quum se nux plurima silvis
 Induet in florem, et ramos curvabit olentes :
 Si superant fetus, pariter frumenta sequentur,
 Magnaque cum magno veniet tritura calore ; 190
 At si luxuria foliorum exuberat umbra,
 Nequicquam pingues palea teret area culmos.

Semina vidi equidem multos medicare serentes
 Et nitro prius et nigra perfundere amurca,
 Grandior ut fetus siliquis fallacibus esset, 195
 Et, quamvis igni exiguo, properata maderent.
 Vidi lecta diu et multo spectata labore
 Degenerare tamen, ni vis humana quot annis
 Maxima quaeque manu legeret. Sic omnia fatis
 In pejus ruere, ac retro sublapsa referri ; 200
 Non aliter, quam qui adverso vix flumine lembum
 Remigiis subigit, si brachia forte remisit,
 Atque illum in praeceps prono rapit alveus amni.

Praeterea tam sunt Arcturi sidera nobis
 Haedorumque dies servandi et lucidus Anguis, 205
 Quam quibus in patriam ventosa per aequora vectis
 Pontus et ostriferi fauces tentantur Abydi.
 Libra die somnique pares ubi fecerit horas,
 Et medium luci atque umbris jam dividit orbem,
 Exercete, viri, tauros, serite hordea campis, 210
 Usque sub extremum brumae intractabilis imbrem ;
 Nec non et lini segetem et Cereale papaver
 Tempus humo tegere, et jamdudum incumbere aratris,
 Dum sicca tellure licet, dum nubila pendent.
 Vere fabis satio ; tum te quoque, Medica, putres 215
 Accipiunt sulci, et milio venit annua cura :
 Candidus auratis aperit quum cornibus annum
 Taurus, et adverso cedens Canis occidit astro.
 At si triticeam in messem robustaque farra

Exercebis humum solisque instabis aristis, 220
 Ante tibi Eoae Atlantides abscondantur
 Gnosiisque ardentis decedat stella Coronae,
 Debita quam sulcis committas semina, quamque
 Invitae properes anni spem credere terrae.
 Multi ante occasum Maiæ coepere ; sed illos 225
 Expectata seges vanis elusit aristis.
 Si vero viciamque seres vilemque phaselum
 Nec Pelusiæ curam aspernabere lentis,
 Haud obscura cadens mittet tibi signa Bootes :
 Incipe, et ad medias sementem extende pruinas. 230
 Idcirco certis dimensum partibus orbem
 Per duodena regit mundi Sol aureus astra.
 Quinque tenent caelum zonæ ; quarum una corusco
 Semper sole rubens et torrida semper ab igni ;
 Quam circum extremæ dextra laevæque trahuntur, 235
 Caerulea glaciæ concretæ atque imbribus atris ;
 Has inter mediamque duæ mortalibus ægris
 Munere concessæ divum ; et via secta per ambas,
 Obliquus qua se signorum verteret ordo.
 Mundus, ut ad Scythiam Rhipæasque arduus arces 240
 Consurgit, premitur Libyæ devexus in Austros.
 Hic vertex nobis semper sublimis ; at illum
 Sub pedibus Styx atra videt Manesque profundî.
 Maximus hîc flexu sinuoso elabitur Anguis
 Circum perque duas in morem fluminis Arctos, 245
 Arctos Oceani metuentes æquore tingi.
 Illic, ut perhibent, aut intempesta silet nox,
 Semper et obtenta densantur nocte tenebræ ;
 Aut redit a nobis Aurora diemque reducit ;
 Nosque ubi primus equis Oriens afflavit anhelis, 250
 Illic sera rubens accendit lumina Vesper.
 Hinc tempestates dubio prædiscere caelo

- Possumus, hinc messisque diem tempusque serendi,
 Et quando infidum remis impellere marmor
 Conveniat, quando armatas deducere classes, 255
 Aut tempestivam silvis evertere pinum :
 Nec frustra signorum obitus speculamur et ortus,
 Temporibusque parem diversis quattuor annum.
 Frigidus agricolam si quando continet imber,
 Multa, forent quae mox caelo properanda sereno, 260
 Maturare datur : durum procudit arator
 Vomeris obtusi dentem ; cavat arbore lintres ;
 Aut pecori signum aut numeros impressit acervis.
 Exacuunt alii vallos furcasque bicornes,
 Atque Amerina parant lentae retinacula viti. 265
 Nunc facilis rubea texatur fiscina virga ;
 Nunc torrete igni fruges, nunc frangite saxo.
 Quippe etiam festis quaedam exercere diebus
 Fas et jura sinunt : rivos deducere nulla
 Religio vetuit, segeti praetendere sepem, 270
 Insidias avibus moliri, incendere vepres,
 Balantumque gregem fluvio mersare salubri.
 Saepe oleo tardi costas agitator aselli
 Vilibus aut onerat pomis ; lapidemque revertens
 Incusum aut atrae massam picis urbe reportat. 275
 Ipsa dies alios alio dedit ordine Luna
 Felices operum. Quintam fuge : pallidus Orcus
 Eumenidesque satae ; tum partu Terra nefando
 Coeumque Iapetumque creat, saevumque Typhoea,
 Et conjuratos caelum rescindere fratres. 280
 Ter sunt conati imponere Pelio Ossam
 Scilicet, atque Ossae frondosum involvere Olympum ;
 Ter Pater exstructos disjecit fulmine montes.
 Septima post decimam felix et ponere vitem,
 Et prensos domitare boves, et licia telae 285

Addere ; nona fugae melior, contraria furtis.

Multa adeo gelida melius se nocte dedere,
Aut quum sole novo terras irrorat Eous.

Nocte leves melius stipulae, nocte arida prata
Tondentur ; noctes lentus non deficit humor. 290

Et quidam seros hiberni ad luminis ignes

Pervigilat, ferroque faces inspicat acuto ;

Interea longum cantu solata laborem

Arguto conjux percurrit pectine telas,
Aut dulcis musti Vulcano decoquit humorem 295

Et foliis undam trepidi despumat aeni.

At rubicunda Ceres medio succiditur aestu,

Et medio tostas aestu terit area fruges.

Nudus ara, sere nudus : hiems ignava colono.

Frigoribus parto agricolae plerumque fruuntur, 300

Mutuaque inter se laeti convivia curant ;

Invitat genialis hiems curasque resolvit :

Ceu pressae quum jam portum tetigere carinae,

Puppibus et laeti nautae imposuere coronas.

Sed tamen et quernas glandes tum stringere tempus 305

Et lauri baccas oleamque cruentaue myrta ;

Tum gruibus pedicas et retia ponere cervis,

Auritosque sequi lepores ; tum figere damas,

Stuppea torquentem Balearis verbera fundae,

Quum nix alta jacet, glaciem quum flumina trudunt. 310

Quid tempestates auctumni et sidera dicam,

Atque, ubi jam breviorque dies et mollior aestas,

Quae vigilanda viris ? vel quum ruit imbriferum ver,

Spicea jam campis quum messis inhorruit, et quum

Frumenta in viridi stipula lactentia turgent ? 315

Saepe ego, quum flavis messorum induceret arvis

Agricola et fragili jam stringeret hordea culmo,

Omnia ventorum concurrere proelia vidi,

Quae gravidam late segetem ab radicibus imis
 Sublimem expulsam eruerent; ita turbine nigro 320
 Ferret hiems culmumque levem stipulasque volantes.
 Saepe etiam immensum caelo venit agmen aquarum,
 Et foedam glomerant tempestatem inbribus atris
 Collectae ex alto nubes; ruit arduus aether,
 Et pluvia ingenti sata laeta boumque labores 325
 Diluit; implentur fossae, et cava flumina crescunt
 Cum sonitu, fervetque fretis spirantibus aequor.
 Ipse Pater media nimborum in nocte corusca
 Fulmina molitur dextra; quo maxima motu
 Terra tremit; fugere ferae, et mortalia corda 330
 Per gentes humilis stravit pavor; ille flagranti
 Aut Athon, aut Rhodopen, aut alta Ceraunia telo
 Dejjcit; ingeminant Austri et densissimus imber;
 Nunc nemora ingenti vento, nunc litora plangunt.
 Hoc metuens, caeli menses et sidera serva; 335
 Frigida Saturni sese quo stella receptet;
 Quos ignis caelo Cyllenius erret in orbes.
 In primis venerare deos, atque annua magnae
 Sacra refer Cereri laetis operatus in herbis,
 Extremae sub casum hiemis, jam vere sereno. 340
 Tum pingues agni, et tum mollissima vina;
 Tum somni dulces densaeque in montibus umbrae.
 Cuncta tibi Cererem pubes agrestis adoret;
 Cui tu lacte favos et miti dilue Baccho;
 Terque novas circum felix eat hostia fruges, 345
 Omnis quam chorus et socii comitentur ovantes,
 Et Cererem clamore vocent in tecta; neque ante
 Falcem maturis quisquam supponat aristis,
 Quam Cereri torta redimitus tempora quercu
 Det motus incompósitos et carmina dicat. 350
 Atque haec ut certis possemus discere signis,

Aestusque, pluviasque, et agentes frigora ventos,
 Ipse Pater statuit, quid menstrua Luna moneret;
 Quo signo caderent Austri; quid saepe videntes
 Agricolae propius stabulis armenta tenerent. 355
 Continuo, ventis surgentibus, aut freta ponti
 Incipiunt agitata tumescere et aridus altis
 Montibus audiri fragor, aut resonantia longe
 Litora misceri et nemorum increbrescere murmur.
 Jam sibi tum a curvis male temperat unda carinis, 360
 Quum medio celeres revolant ex aequore mergi
 Clamoremque ferunt ad litora, quumque marinae
 In sicco ludunt fulicae, notasque paludes
 Deserit atque altam supra volat ardea nubem.
 Saepe etiam stellas, vento impendente, videbis 365
 Praecipites caelo labi, noctisque per umbram
 Flammarum longos a tergo albescere tractus;
 Saepe levem paleam et frondes volitare caducas,
 Aut summa nantes in aqua colludere plumas.
 At Boreae de parte trucis quum fulminat, et quum 370
 Eurique Zephyrique tonat domus; omnia plenis
 Rura natant fossis, atque omnis navita ponto
 Humida vela legit. Numquam imprudentibus inber
 Obfuit: aut illum surgentem vallibus imis
 Aeriae fugere grues, aut bucula caelum 375
 Suspiciens patulis captavit naribus auras,
 Aut arguta lacus circumvolitavit hirundo,
 Et veterem in limo ranae cecinere querelam.
 Saepius et tectis penetralibus extulit ova
 Angustum formica terens iter; et bibit ingens 380
 Arcus; et e pastu decedens agmine magno
 Corvorum increpuit densis exercitus alis.
 Jam variae pelagi volucres, et quae Asia circum
 Dulcibus in stagnis rimantur prata Caystri,

Certatim largos humeris infundere rores, 385
 Nunc caput objectare fretis, nunc currere in undas,
 Et studio incassum videas gestire lavandi.
 Tum cornix plena pluviam vocat improba voce
 Et sola in sicca secum spatiaturo arena.
 Ne nocturna quidem carpentes pensa puellae 390
 Nescivere hiemem, testa quum ardente viderent
 Scintillare oleum et putres concrebrescere fungos.
 Nec minus ex imbri soles et aperta serena
 Prospicere et certis poteris cognoscere signis :
 Nam neque tum stellis acies obtusa videtur, 395
 Nec fratris radiis obnoxia surgere Luna,
 Tenuia nec lanae per caelum vellera ferri ;
 Non tepidum ad solem pennas in litore pandunt
 Dilectae Thetidi alcyones, non ore solutos
 Immundi meminere sues jactare manipulos. 400
 At nebulae magis ima petunt campoque recumbunt,
 Solis et occasum servans de culmine summo
 Nequicquam seros exercet noctua cantus.
 Apparet liquido sublimis in aere Nisus,
 Et pro purpureo poenas dat Scylla capillo ; 405
 Quacumque illa levem fugiens secatur aethera pennis,
 Ecce inimicus, atrox, magno stridore per auras
 Insequitur Nisus ; qua se fert Nisus ad auras,
 Illa levem fugiens raptim secatur aethera pennis.
 Tum liquidas corvi presso ter gutture voces 410
 Aut quater ingeminant, et saepe cubilibus altis,
 Nescio qua praeter solitum dulcedine laeti,
 Inter se in foliis strepitant ; juvat imbribus actis
 Progeniem parvam dulcesque revisere nidos ;
 Haud equidem credo, quia sit divinitus illis 415
 Ingenium aut rerum fato prudentia major ;
 Verum, ubi tempestas et caeli mobilis humor

Mutavere vias et Juppiter uvidus Austris
 Denset, erant quae rara modo, et, quae densa, relaxat,
 Vertuntur species animorum, et pectora motus 420
 Nunc alios, alios, dum nubila ventus agebat,
 Concipiunt: hinc ille avium concentus in agris,
 Et laetae pecudes, et ovantes gutture corvi.

Si vero solem ad rapidum lunasque sequentes
 Ordine respicies, numquam te crastina fallet 425
 Hora, neque insidiis noctis capiere serenae.
 Luna, revertentes quum primum colligit ignes,
 Si nigrum obscuro comprehenderit aera cornu,
 Maximus agricolis pelagoque parabitur imber;
 At si virgineum suffuderit ore ruborem, 430
 Ventus erit; vento semper rubet aurea Phoebe.
 Sin ortu quarto—namque is certissimus auctor—
 Pura neque obtusis per caelum cornibus ibit,
 Totus et ille dies, et qui nascentur ab illo
 Exactum ad mensem, pluvia ventisque carebunt, 435
 Votaque servati solvent in litore nautae
 Glauco et Panopeae et Inoo Melicertae.

Sol quoque et exoriens, et quum se condet in undas,
 Signa dabit; solem certissima signa sequuntur,
 Et quae mane refert, et quae surgentibus astris. 440
 Ille ubi nascentem maculis variaverit ortum
 Conditus in nubem, medioque refugerit orbe,
 Suspecti tibi sint imbres; namque urget ab alto
 Arboribusque satisque Notus pecorique sinister.
 Aut ubi sub lucem densa inter nubila sese 445
 Diversi rumpent radii, aut ubi pallida surget
 Tithoni croceum linquens Aurora cubile,
 Heu, male tum mites defendet pampinus uvas:
 Tam multa in tectis crepitans salit horrida grando.
 Hoc etiam, emenso quum jam decedit Olympo, 450

Profuerit meminisse magis ; nam saepe videmus
 Ipsius in vultu varios errare colores :
 Caeruleus pluviam denuntiat, igneus Euros ;
 Sin maculae incipient rutilo immiscerier igni,
 Omnia tum pariter vento nimbisque videbis 455
 Fervere. Non illa quisquam me nocte per altum
 Ire, neque a terra moneat convellere funem.
 At si, quum referetque diem condetque relatum,
 Lucidus orbis erit, frustra terrebere nimbis,
 Et claro silvas cernes Aquilone moveri. 460
 Denique, quid vesper serus vehat, unde serenas
 Ventus agat nubes, quid cogitet humidus Auster,
 Sol tibi signa dabit. Solem quis dicere falsum
 Audeat ? Ille etiam caecos instare tumultus
 Saepe monet, fraudemque et operta tumescere bella. 465
 Ille etiam extincto miseratus Caesare Romam,
 Quum caput obscura nitidum ferrugine textit,
 Impiaque aeternam timuerunt saecula noctem.
 Tempore quamquam illo tellus quoque et aequora ponti,
 Obscenaque canes, importunaque volucres 470
 Signa dabant. Quoties Cyclopum effervere in agros
 Vidimus undantem ruptis fornacibus Aetnam,
 Flammarumque globos liquefactaque volvere saxa !
 Armorum sonitum toto Germania caelo
 Audiit ; insolitis tremuerunt motibus Alpes. 475
 Vox quoque per lucos vulgo exaudita silentes,
 Ingens, et simulacra modis pallentia miris
 Visa sub obscurum noctis ; pecudesque locutae,
 Infandum ! sistunt amnes, terraeque dehiscunt,
 Et maestum illacrimat templis ebur, aeraque sudant. 480
 Proluit insano contorquens vertice silvas
 Fluviorum rex Eridanus, camposque per omnes
 Cum stabulis armenta tulit. Nec tempore eodem

Tristibus aut extis fibrae apparere minaces,
 Aut puteis manare cruor cessavit, et altae 485
 Per noctem resonare lupis ululantibus urbes.
 Non alias caelo ceciderunt plura sereno
 Fulgura, nec diri toties arsere cometae.
 Ergo inter sese paribus concurrere telis
 Romanas acies iterum videre Philippi; 490
 Nec fuit indignum superis, bis sanguine nostro
 Emathiam et latos Haemi pinguescere campos.
 Scilicet et tempus veniet, quum finibus illis
 Agricola, incurvo terram molitus aratro,
 Exesa inveniet scabra robigine pila, 495
 Aut gravibus rastris galeas pulsabit inanes,
 Grandiaque effossis mirabitur ossa sepulcris.
 Di patrii, Indigetes, et Romule Vestaque mater,
 Quae Tuscum Tiberim et Romana Palatia servas,
 Hunc saltem everso juvenem succurrere saeclo 500
 Ne prohibete! Satis jam pridem sanguine nostro
 Laomedontaeae luimus perjuria Trojae;
 Jam pridem nobis caeli te regia, Caesar,
 Invidet, atque hominum queritur curare triumphos;
 Quippe ubi fas versum atque nefas: tot bella per
 orbem, 505
 Tam multae scelerum facies; non ullus aratro
 Dignus honos; squalent abductis arva colonis,
 Et curvae rigidum falces conflantur in ensem.
 Hinc movet Euphrates, illinc Germania bellum;
 Vicinae ruptis inter se legibus urbes 510
 Arma ferunt; saevit toto Mars impius orbe:
 Ut quum carceribus sese effudere quadrigae,
 Addunt in spatia, et frustra retinacula tendens
 Fertur equis auriga, neque audit currus habenas.

P. VERGILI MARONIS

GEORGICON

LIBER SECUNDUS.

Hactenus arborum cultus et sidera caeli,
Nunc te, Bacche, canam, nec non silvestria tecum
Virgulta et prolem tarde crescentis olivae.

Huc, pater o Lenaeae ; tuis hic omnia plena
Muneribus, tibi pampineo gravidus auctumno 5
Floret ager, spumat plenis vindemia labris ;
Huc, pater o Lenaeae, veni, nudataque musto
Tinge novo mecum dereptis crura cothurnis.

Principio arboribus varia est natura creandis.
Namque aliae, nullis hominum cogentibus, ipsae 10
Sponte sua veniunt camposque et flumina late
Curva tenent, ut molle siler, lentaeque genistae,
Populus et glauca canentia fronde salicta ;
Pars autem posito surgunt de semine, ut altae
Castaneae, nemorumque Jovi quae maxima frondet 15
Aesculus, atque habitae Graiis oracula quercus.

Pullulat ab radice aliis densissima silva,
Ut cerasis ulmisque ; etiam Parnasia laurus
Parva sub ingenti matris se subjicit umbra.
Hos natura modos primum dedit ; his genus omne 20
Silvarum fruticumque viret nemorumque sacrorum.

Sunt alii, quos ipse via sibi reperit usus.

Hic plantas tenero abscindens de corpore matrum
 Deposuit sulcis ; hic stirpes obruit arvo,
 Quadrifidasque sudes, et acuto robore vallos ; 25
 Silvarumque aliae pressos propaginis arcus
 Exspectant et viva sua plantaria terra ;
 Nil radicis egent aliae, summumque putator
 Haud dubitat terrae referens mandare cacumen.
 Quin et caudicibus sectis—mirabile dictu— 30
 Truditur e sicco radix oleagina ligno.
 Et saepe alterius ramos impune videmus
 Vertere in alterius, mutatamque insita mala
 Ferre pirum, et prunis lapidosa rubescere corna.
 Quare agite o, proprios generatim discite cultus, 35
 Agricolae, fructusque feros mollite colendo,
 Neu segnes jaceant terrae. Juvat Ismara Baccho
 Conserere, atque olea magnum vestire Taburnum.
 Tuque ades, inceptumque una decurre laborem,
 O decus, o famae merito pars maxima nostrae, 40
 Maecenas, pelagoque volans da vela patenti.
 Non ego cuncta meis amplecti versibus opto,
 Non, mihi si linguae centum sint, oraque centum,
 Ferrea vox ; ades, et primi lege litoris oram ;
 In manibus terrae ; non hic te carmine ficto 45
 Atque per ambages et longa exorsa tenebo.
 Sponte sua quae se tollunt in luminis oras,
 Infecunda quidem, sed laeta et fortia surgunt ;
 Quippe solo natura subest. Tamen haec quoque, si quis
 Inserat, aut scrobibus mandet mutata subactis, 50
 Exuerint silvestrem animum, cultuque frequenti
 In quascumque voces artes haud tarda sequentur.
 Nec non et sterilis, quae stirpibus exit ab imis,
 Hoc faciet, vacuos si sit digesta per agros ;
 Nunc altae frondes et rami matris opacant, 55

Crescentique adimunt fetus, uruntque ferentem.
 Jam, quae seminibus jactis se sustulit arbos;
 Tarda venit, seris factura nepotibus umbram,
 Pomaque degenerant sucos oblita priores,
 Et turpes avibus praedam fert uva racemos. 60

Scilicet omnibus est labor impendendus, et omnes
 Cogendae in sulcum, ac multa mercede domandae.
 Sed truncis oleae melius, propagine vites
 Respondent, solido Paphiae de robore myrtus ;
 Plantis et durae coryli nascuntur, et ingens 65
 Fraxinus, Herculeaeque arbos umbrosa coronae,
 Chaoniiue patris glandes ; etiam ardua palma
 Nascitur, et casus abies visura marinos.
 Inseritur vero et nucis arbutus horrida fetu,
 Et steriles platani malos gessere valentes ; 70
 Castaneae fagus, ornusque incanuit albo
 Flore piri, glandemque sues fregere sub ulmis.

Nec modus inserere atque oculos imponere simplex.
 Nam, qua se medio trudent de cortice gemmae
 Et tenues rumpunt tunicas, angustus in ipso 75
 Fit nodo sinus : huc aliena ex arbore germen
 Includunt, udoque docent inolescere libro.
 Aut rursum enodes trunci resecantur, et alte
 Finditur in solidum cuneis via, deinde feraces
 Plantae immittuntur : nec longum tempus, et ingens 80
 Exiit ad caelum ramis felicibus arbos,
 Miraturque novas frondes et non sua poma.

Praeterea genus haud unum, nec fortibus ulmis,
 Nec salici lotoque, neque Idaeis cyparissis ;
 Nec pingues unam in faciem nascuntur olivae, 85
 Orchades, et radii, et amara pausia bacca,
 Pomaque et Alcinoi silvae ; nec surculus idem
 Crustumis Syriisque piris gravibusque volemis.

Non eadem arboribus pendet vindemia nostris,
 Quam Methymnaeo carpit de palmite Lesbos; 90
 Sunt Thasiae vites, sunt et Mareotides albae,
 Pinguibus hae terris habiles, levioribus illae;
 Et passo Psythia utilior, tenuisque Lageos,
 Tentatura pedes olim vincturaque linguam;
 Purpureae, preciaeque; et quo te carmine dicam, 95
 Rhaetica? nec cellis ideo contende Falernis.
 Sunt et Aminaeae vites, firmissima vina,
 Tmolius assurgit quibus et rex ipse Phanaeus;
 Argitisque minor, cui non certaverit ulla
 Aut tantum fluere aut totidem durare per annos. 100
 Non ego te, dis et mensis accepta secundis,
 Transierim, Rhodia, et tumidis, Bumaste, racemis.
 Sed neque, quam multae species, nec, nomina quae sint,
 Est numerus; neque enim numero comprehendere refert;
 Quem qui scire velit, Libyci velit aequoris idem 105
 Discere quam multae Zephyro turbentur arenae,
 Aut, ubi navigiis violentior incidit Euris,
 Nosse, quot Ionii veniant ad litora fluctus.
 Nec vero terrae ferre omnes omnia possunt.
 Fluminibus salices crassisque paludibus alni 110
 Nascuntur, stériles saxosis montibus orni;
 Litora myrtetis laetissima; denique apertos
 Bacchus amat colles, Aquilonem et frigora taxi.
 Aspice et extremis domitum cultoribus orbem,
 Eoasque domos Arabum pictosque Gelonos: 115
 Divisae arboribus patriae. Sola India nigrum
 Fert ebum, solis est turea virga Sabaeis.
 Quid tibi odorato referam sudantia ligno
 Balsamaque et baccas semper frondentis acanthi?
 Quid nemora Aethiopum, molli canentia lana, 120
 Velleraque ut foliis depectant tenuia Seres?

Aut quos Oceano propior gerit India lucos,
 Extremi sinus orbis, ubi aera vincere summum
 Arboris haud ullae jactu potuere sagittae ?
 Et gens illa quidem sumptis non tarda pharetris. 125
 Media fert tristes sucos tardumque saporem
 Felicis mali, quo non praesentius ullum,
 Pocula si quando saevae infecere novercae,
 Miscueruntque herbas et non innoxia verba,
 Auxilium venit, ac membris agit atra venena. 130
 Ipsa ingens arbos faciemque simillima lauro ;
 Et, si non alium late jactaret odorem,
 Laurus erat ; folia haud ullis labentia ventis ;
 Flos ad prima tenax ; animas et olentia Medi
 Ora foveat illo et senibus medicantur anhelis. 135
 Sed neque Medorum, silvae ditissima, terra,
 Nec pulcher Ganges atque auro turbidus Hermus
 Laudibus Italiae certent, non Bactra, neque Indi,
 Totaque turiferis Panchaia pinguis arenis.
 Haec loca non tauri spirantes naribus ignem 140
 Invertere satis immanis dentibus hydri,
 Nec galeis densisque virum seges horruit hastis ;
 Sed gravidae fruges et Bacchi Massicus humor
 Implevere ; tenent oleae armentaque laeta.
 Hinc bellator equus campo sese arduus infert ; 145
 Hinc albi, Clitumne, greges et maxima taurus
 Victima, saepe tuo perfusi flumine sacro,
 Romanos ad templa deum duxere triumphos.
 Hic ver assiduum atque alienis mensibus aestas ;
 Bis gravidae pecudes, bis pomis utilis arbos. 150
 At rabidae tigres absunt et saeva leonum
 Semina, nec miseros fallunt aconita legentes,
 Nec rapit immensos orbis per humum, neque tanto
 Squameus in spiram tractu se colligit anguis.

Adde tot egregias urbes operumque laborem, 155
 Tot congesta manu praeruptis oppida saxis,
 Fluminaque antiquos subterlabentia muros.

An mare, quod supra, memorem, quodque alluit infra?
 Anne lacus tantos? te, Lari maxime, teque,
 Fluctibus et fremitu assurgens Benace marino? 160

An memorem portus Lucrinoque addita claustra
 Atque indignatum magnis stridoribus aequor,
 Julia qua ponto longe sonat unda refuso
 Tyrrhenusque fretis immittitur aestus Avernis?
 Haec eadem argenti rivos aerisque metalla 165

Ostendit venis, atque auro plurima fluxit.
 Haec genus acre virum, Marsos, pubemque Sabellam,
 Assuetumque malo Ligurem, Volcosque verutos
 Extulit, haec Decios, Marios, magnosque Camillos,
 Scipiadas duos bello, et te, maxime Caesar, 170
 Qui nunc extremis Asiae jam victor in oris
 Imbellem avertis Romanis arcibus Indum.

Salve, magna parens frugum, Saturnia tellus,
 Magna virum; tibi res antiquae laudis et artis
 Ingredior, sanctos ausus recludere fontes, 175
 Ascræumque cano Romana per oppida carmen.

Nunc locus arborum ingeniis; quae robora cuique,
 Quis color, et quae sit rebus natura ferendis.
 Difficiles primum terrae collesque maligni,
 Tenuis ubi argilla et dumosis calculus arvis, 180
 Palladia gaudent silva vivacis olivæ.

Indicio est tractu surgens oleaster eodem
 Plurimus et strati baccis silvestribus agri.
 At quae pinguis humus dulcique uligine laeta,
 Quique frequens herbis et fertilis ubere campus— 185
 Qualem saepe cava montis convalle solemus
 Despicere; huc summis liquuntur rupibus amnes,

Felicemque trahunt limum—quique editus Austro,
 Et filicem curvis invisam pascit aratris :
 Hic tibi praevalidas olim multoque fluentes 190
 Sufficiet Baccho vites, hic fertilis uvae,
 Hic laticis, qualem pateris libamus et auro,
 Inflavit quum pinguis ebur Tyrrhenus ad aras
 Lancibus et pandis fumantia reddimus exta.
 Sin armenta magis studium vitulosque tueri, 195
 Aut fetus ovium, aut urentes culta capellas,
 Saltus et saturi petito longinqua Tarenti,
 Et qualem infelix amisit Mantua campum,
 Pascentem niveos herboso flumine cynos :
 Non liquidi gregibus fontes, non gramina deerunt, 200
 Et, quantum longis carpent armenta diebus,
 Exigua tantum gelidus ros nocte reponet.
 Nigra fere et presso pinguis sub vomere terra,
 Et cui putre solum,—namque hoc imitamur arando—
 Optima frumentis ; non ullo ex aequore cernes 205
 Plura domum tardis decedere plaustra juvencis ;
 Aut unde iratus silvam devexit arator
 Et nemora evertit multos ignava per annos,
 Antiquasque domos avium cum stirpibus imis
 Eruit ; illaé altum nidis petiere relictis ; 210
 At rudis enituit impulso vomere campus.
 Nam jejuna quidem clivosi glarea ruris
 Vix humiles apibus casias roremque ministrat ;
 Et tofus scaber, et nigris exesa chelydri
 Creta negant alios aequae serpentibus agros 215
 Dulcem ferre cibum et curvas praebere latebras.
 Quae tenuem exhalat nebulam fumosque volucres,
 Et bibit humorem, et, quum vult, ex se ipsa remittit,
 Quaeque suo semper viridi se gramine vestit,
 Nec scabie et salsa laedit robigine ferrum, 220

Illa tibi laetis intexet vitibus ulmos,
 Illa ferax oleo est, illam experiere colendo
 Et facilem pecori et patientem vomeris unci.
 Talem diyes arat Capua et vicina Vesevo
 Ora jugo et vacuis Clanius non aequus Acerris. 225
 Nunc, quo quamque modo possis cognoscere, dicam.
 Rara sit an supra morem si densa requires,
 Altera frumentis quoniam favet, altera Baccho,
 Densa magis Cereri, rarissima quaeque Lyaeo :
 Ante locum capies oculis, alteque jubebis 230
 In solido puteum demitti, omnemque repones
 Rursus humum, et pedibus summas aequabis arenas.
 Si deerunt, rarum, pecorique et vitibus almis
 Aptius uber erit ; sin in sua posse negabunt
 Ire loca et scrobibus superabit terra repletis, 235
 Spissus ager ; glebas cunctantes crassaque terga
 Exspecta, et validis terram proscinde juvencis.
 Salsa autem tellus et quae perhibetur amara,
 Frugibus infelix,—ea nec mansuescit arando,
 Nec Baccho genus, aut pomis sua nomina servat— 240
 Tale dabit specimen : tu spisso vimine qualos,
 Colaue prelorum fumosis deripe tectis ;
 Huc ager ille malus dulcesque a fontibus undae
 Ad plenum calcentur ; aqua eluctabitur omnis
 Scilicet, et grandes ibunt per vimina guttae ; 245
 At sapor indicium faciet manifestus, et ora
 Tristia tentantum sensu torquebit amaror.
 Pinguis item quae sit tellus, hoc denique pacto
 Discimus : haud umquam manibus jactata fatiscit,
 Sed picis in morem ad digitos lentescit habendo. 250
 Humida majores herbas alit, ipsaque justo
 Laetior. Ah nimium ne sit mihi fertilis illa,
 Neu se praevalidam primis ostendat aristis !

Quae gravis est, ipso tacitam se pondere prodit,
 Quaeque levis. Promptum est oculis praediscere
 nigram, 255

Et quis cui color. At sceleratum exquirere frigus
 Difficile est: piceae tantum taxique nocentes
 Interdum aut hederæ pandunt vestigia nigrae.

His animadversis, terram multo ante memento
 Excoquere et magnos scrobibus concidere montes, 260

Ante supinatas Aquiloni ostendere glebas,
 Quam laetum infodias vitis genus. Optima putri
 Arva solo: id venti curant gelidæque pruinae
 Et labefacta movens robustus jugera fossor.
 At, si quos haud ulla viros vigilantia fugit, 265

Ante locum similem exquirunt, ubi prima paretur
 Arboribus seges, et quo mox digesta feratur,
 Mutatam ignorent subito ne semina matrem.
 Quin etiam caeli regionem in cortice signant,
 Ut, quo quaeque modo steterit, qua parte calores 270

Austrinos tulerit, quae terga obverterit axi,
 Restituant: adeo in teneris consuescere multum est.
 Collibus an plano melius sit ponere vitem,
 Quaere prius. Si pinguis agros metabere campi,
 Densa sere; in denso non segnior ubere Bacchus; 275

Sin tumulis acclive solum collesque supinos,
 Indulge ordinibus, nec secius omnis in unguem
 Arboribus positis secto via limite quadret.
 Ut saepe ingenti bello quum longa cohortes
 Explicuit legio, et campo stetit agmen aperto, 280

Directæque acies, ac late fluctuat omnis
 Aere renidenti tellus, necdum horrida miscent
 Proelia, sed dubius mediis Mars errat in armis:
 Omnia sint paribus numeris dimensa viarum;
 Non animum modo uti pascat prospectus inanem, 285

Sed quia non aliter vires dabit omnibus aequas
Terra, neque in vacuum poterunt se extendere rami.

Forsitan et scrobibus quae sint fastigia quaeras.
Ausim vel tenui vitem committere sulco.
Altior ac penitus terrae defigitur arbor, 290
Aesculus in primis, quae, quantum vertice ad auras
Aetherias, tantum radice in Tartara tendit.
Ergo non hiemes illam, non flabra, neque imbres
Convellunt; immota manet, multosque nepotes,
Multa virum volvens durando saecula vincit. 295
Tum fortes late ramos et brachia tendens
Huc illuc, media ipsa ingentem sustinet umbram.

Neve tibi ad solem vergant vineta cadentem;
Neve inter vites corylum sere; neve flagella
Summa pete, aut summa defringe ex arbore plantas; 300
Tantus amor terrae; neu ferro laede retuso
Semina; neve oleae silvestres insere truncos:
Nam saepe incautis pastoribus excidit ignis,
Qui, furtim pingui primum sub cortice tectus,
Robora comprehendit, frondesque elapsus in altas 305
Ingentem caelo sonitum dedit; inde secutus
Per ramos victor perque alta cacumina regnat,
Et totum involvit flammis nemus, et ruit atram
Ad caelum picea crassus caligine nubem,
Praesertim si tempestas a vertice silvis 310
Incubuit, glomeratque ferens incendia ventus.
Hoc ubi, non a stirpe valent caesaeque reverti
Possunt atque ima similes revirescere terra;
Infelix superat foliis oleaster amaris.

Nec tibi tam prudens quisquam persuadeat auctor 315
Tellurem Borea rigidam spirante movere.
Rura gelu tum claudit hiems; nec semine jacto
Concretam patitur radicem affigere terrae.

Optima vinetis satio, quum vere rubenti
 Candida venit avis longis invisâ colubris, 320
 Prima vel auctumni sub frigora, quum rapidus Sol
 Nondum hiemem contingit equis, jam praeterit aestas.
 Ver adeo frondi nemorum, ver utile silvis,
 Vere tument terrae et genitalia semina poscunt.
 Tum pater omnipotens fecundis imbribus Aether 325
 Conjugis in gremium laetae descendit, et omnes
 Magnus alit, magno commixtus corpore, fetus.
 Avia tum resonant avibus virgulta canoris,
 Et Venerem certis repetunt armenta diebus ;
 Parturit almus ager, Zephyrique tepentibus auris 330
 Laxant arva sinus ; superat tener omnibus humor ;
 Inque novos soles audent se germina tuto
 Credere ; nec metuit surgentes pampinus Austros
 Aut actum caelo magnis Aquilonibus imbrem,
 Sed trudit gemmas et frondes explicat omnes. 335
 Non alios prima crescentis origine mundi
 Illuxisse dies aliumve habuisse tenorem
 Crediderim : ver illud erat, ver magnus agebat
 Orbis, et hibernis parcebant flatibus Euri :
 Quum primae lucem pecudes hausere, virumque 340
 Ferrea progenies duris caput extulit arvis,
 Immissaeque ferae silvis et sidera caelo.
 Nec res hunc tenerae possent perferre laborem,
 Si non tanta quies iret frigusque caloremque
 Inter, et exciperet caeli indulgentia terras. 345
 Quod superest, quaecumque premes virgulta per agros,
 Sparge fimo pingui, et multa memor occule terra,
 Aut lapidem bibulum, aut squalentes infode conchas,
 Inter enim labentur aquae, tenuisque subibit
 Halitus, atque animos tollent sata ; jamque reperti, 350
 Qui saxo super atque ingentis pondere testae

Urgerent ; hoc effusos munimen ad imbres,
Hoc, ubi hiulca siti findit canis aestifer arva.

Seminibus positis, superest diducere terram
Saepius ad capita, et duos jactare bidentes, 355
Aut presso exercere solum sub vomere, et ipsa
Flectere luctantes inter vineta juvencos ;
Tum leves calamos et rasae hastilia virgae
Fraxineasque aptare sudes, furcasque valentes,
Viribus eniti quarum et contemnere ventos 360
Assuescant, summasque sequi tabulata per ulmos.

Ac dum prima novis adolescit frondibus aetas,
Parcendum teneris, et, dum se laetus ad auras
Palmes agit laxis per purum immissus habenis,
Ipsa acie nondum falcis tentanda, sed uncis 365
Carpendae manibus frondes, interque legendae.
Inde ubi jam validis amplexae stirpibus ulmos
Exierint, tum stringe comas, tum brachia tonde ;
Ante reformidant ferrum ; tum denique dura
Exerce imperia, et ramos compesce fluentes. 370

Texendae sepes etiam et pecus omne tenendum,
Praecipue dum frons tenera imprudensque laborum ;
Cui super indignas hiemes solemque potentem
Silvestres uri assidue capraeque sequaces
Illudunt, pascuntur oves avidaeque juvencae. 375
Frigora nec tantum cana concreta pruina,
Aut gravis incumbens scopulis arentibus aestas,
Quantum illi nocuere greges, durique venenum
Dentis et admorso signata in stirpe cicatrix.
Non aliam ob culpam Baccho caper omnibus aris 380
Caeditur et veteres ineunt proscenia ludi,
Praemiaque ingeniis pagos et compita circum
Thesidae posuere, atque inter pocula laeti
Mollibus in pratis unctos saluere per utres.

Nec non Ausonii, Troja gens missa, coloni 385
 Versibus in comptis ludunt risuque soluto,
 Oraque corticibus sumunt horrenda cavatis,
 Et te, Bacche, vocant per carmina laeta, tibi que
 Oscilla ex alta suspendunt mollia pinu.
 Hinc omnis largo pubescit vinea fetu, 390
 Complentur vallesque cavae saltusque profundi,
 Et quocumque deus circum caput egit honestum.
 Ergo rite suum Baccho dicemus honorem
 Carminibus patriis lancesque et liba feremus,
 Et ductus cornu stabit sacer hircus ad aram, 395
 Pinguiaque in veribus torrebimus exta columnis.
 Est etiam ille labor curandis vitibus alter,
 Cui numquam exhausti satis est: namque omne quot
 annis
 Terque quaterque solum scindendum, glebaque versis
 Aeternum frangenda bidentibus; omne levandum 400
 Fronde nemus. Redit agricolis labor actus in orbem,
 Atque in se sua per vestigia volvitur annus.
 Ac jam olim seras posuit quum vinea frondes
 Frigidus et silvis Aquilo decussit honorem,
 Jam tum acer curas venientem extendit in annum 405
 Rusticus, et curvo Saturni dente relictam
 Persequitur vitem attondens fingitque putando.
 Primus humum fodito, primus de vecta cremato
 Sarmenta, et vallos primus sub tecta referto;
 Postremus metito. Bis vitibus ingruit umbra; 410
 Bis segetem densis obducunt sentibus herbae;
 Durus uterque labor: laudato ingentia rura,
 Exiguum colito. Nec non etiam aspera rusci
 Vimina per silvam, et ripis fluvialis arundo
 Caeditur, incultique exercet cura salicti. 415
 Jam vinctae vites, jam falcem arbusta reponunt,

Jam canit effectos extremus vinitor antes :
 Sollicitanda tamen tellus, pulvisque movendus,
 Et jam maturis metuendus Juppiter uvis.

Contra non ulla est oleis cultura ; neque illae 420
 Procurvâim expectant falcem rastrosque tenaces,
 Quum semel haeserunt arvis aurasque tulerunt ;
 Ipsa satis tellus, quum dente recluditur unco,
 Sufficit humorem et gravidas cum vomere fruges.
 Hoc pinguem et placitam Paci nutritor olivam. 425

Poma quoque, ut primum truncos sensere valentes
 Et vires habuere suas, ad sidera raptim
 Vi propria nituntur opisque haud indiga nostrae.
 Nec minus interea fetu nemus omne gravescit,
 Sanguineisque inculta rubent aviaria baccis. 430
 Tondentur cytisi, taedas silva alta ministrat,
 Pascunturque ignes nocturni et lumina fundunt.
 Et dubitant homines serere atque impendere curam ?
 Quid majora sequar ? salices humilesque genestae,
 Aut illae pecori frondem aut pastoribus umbras 435
 Sufficiunt, sepemque satis et pabula melli.
 Et juvat undantem buxo spectare Cytorum
 Naryciaeque picis lucos, juvat arva videre
 Non rastris, hominum non ulli obnoxia curae.
 Ipsae Caucasio steriles in vertice silvae, 440
 Quas animosi Euri assidue franguntque feruntque,
 Dant alios aliae fetus, dant utile lignum
 Navigiis pinos, domibus cedrumque cupressosque ;
 Hinc radios trivere rotis, hinc tympana plaustreis
 Agricolae, et pandas ratibus posuere carinas ; 445
 Viminibus salices fecundae, frondibus ulmi,
 At myrtus validis hastilibus et bona bello
 Cornus ; Ituraeos taxi torquentur in arcus ;
 Nec tiliae leves aut torno rasile buxum

Non formam accipiunt ferroque cavantur acuto ; 450
 Nec non et torrentem undam levis innatat alnus,
 Missa Pado ; nec non et apes examina condunt
 Corticibusque cavis vitiosaeque ilicis alveo.

Quid memorandum aequae Baccheia dona tulerunt ?
 Bacchus et ad culpam causas dedit ; ille furentes 455
 Centauros leto domuit, Rhoetumque Pholumque
 Et magno Hylaeum Lapithis cratere minantem.

O fortunatos nimium, sua si bona norint,
 Agricolas, quibus ipsa, procul discordibus armis,
 Fundit humo facilem victum justissima tellus ! 460

Si non ingentem foribus domus alta superbis
 Mane salutantum totis vomit aedibus undam,

Nec varios inhiant pulchra testudine postes
 Illusasque auro vestes, Ephyreiaque aera,
 Alba neque Assyrio fucatur lana veneno, 465
 Nec casia liquidi corrumpitur usus olivi :

At secura quies et nescia fallere vita,
 Dives opum variarum, at latis otia fundis,

Speluncae, vivique lacus, at frigida Tempe,
 Mugitusque boum, mollesque sub arbore somni 470

Non absunt ; illic saltus ac lustra ferarum,
 Et patiens operum exiguoque assueta juvenus,

Sacra deum, sanctique patres ; extrema per illos
 Justitia excedens terris vestigia fecit.

Me vero primum dulces ante omnia Musae, 475
 Quarum sacra fero ingenti percussus amore,

Accipiant, caelique vias et sidera monstrent,
 Defectus solis varios, lunaeque labores ;

Unde tremor terris, qua vi maria alta tumescant
 Objicibus ruptis rursusque in se ipsa residant, 480

Quid tantum Oceano properent se tingere soles
 Hiberni, vel quae tardis mora noctibus obstet.

Sin, has ne possim naturae accedere partes,
 Frigidus obstiterit circum praecordia sanguis :
 Rura mihi et rigui placeant in vallibus amnes ; 485
 Flumina amem silvasque inglorius. O, ubi campi
 Spercheosque, et virginibus bacchata Lacae
 Taygeta ! o, qui me gelidis in vallibus Haemi
 Sistat, et ingenti ramorum protegat umbra !
 Felix, qui potuit rerum cognoscere causas, 490
 Atque metus omnes et inexorabile fatum
 Subjecit pedibus strepitumque Acherontis avari !
 Fortunatus et ille, deos qui novit agrestes,
 Paucaeque Silvaneque senem Nymphasque sorores !
 Illum non populi fascies, non purpura regum 500
 Flexit et infidos agitans discordia fratres,
 Aut conjurato descendens Dacus ab Histro,
 Non res Romanae perituraque regna ; neque ille
 Aut doluit miserans inopem, aut invidit habenti.
 Quos rami fructus, quos ipsa volentia rura 505
 Sponte tulere sua, carpsit ; nec ferrea jura
 Insanumque forum aut populi tabularia vidit.
 Sollicitant alii remis freta caeca, ruuntque
 In ferrum, penetrant aulas et limina regum ;
 Hic petit excidiis urbem miserosque Penates, 510
 Ut gemma bibat et Sarrano dormiat ostro ;
 Condit opes alius, defossoque incubat auro ;
 Hic stupet attonitus Rostris ; hunc plausus hiantem
 Per cuneos geminatus enim plebisque Patrumque
 Corripuit ; gaudent perfusi sanguine fratrum, 515
 Exsilioque domos et dulcia limina mutant,
 Atque alio patriam quaerunt sub sole jacentem.
 Agricola incurvo terram dimovit aratro :
 Hinc anni labor, hinc patriam parvosque nepotes
 Sustinet, hinc armenta bouum meritosque juvencos. 520

Nec requies, quin aut pomis exuberet annus,
 Aut fetu pecorum, aut Cerealis mergite culmi,
 Proventuque oneret sulcos atque horrea vincat.
 Venit hiems: teritur Sicyonia bacca trapetis,
 Glande sues laeti redeunt, dant arbuta silvae; 520
 Et varios ponit fetus auctumnus, et alte
 Mitis in apricis coquitur vindemia saxis.
 Interea dulces pendent circum oscula nati,
 Casta pudicitiam servat domus, ubera vaccae
 Lactea demittunt, pinguesque in gramine laeto 525
 Inter se adversis luctantur cornibus haedi.
 Ipse dies agitat festos, fususque per herbam,
 Ignis ubi in medio et socii cratera coronant,
 Te, libans, Lenaeae, vocat, pecorisque magistris
 Velocis jaculi certamina ponit in ulmo, 530
 Corporaque agresti nudant praedura palaestrae.
 Hanc olim veteres vitam coluere Sabini,
 Hanc Remus et frater, sic fortis Etruria crevit
 Scilicet et rerum facta est pulcherrima Roma,
 Septemque una sibi muro circumdedit arces. 535
 Ante etiam sceptrum Dictaei regis, et ante
 Impia quam caesis gens est epulata juvencis,
 Aureus hanc vitam in terris Saturnus agebat:
 Necdum etiam audierant inflari classica, necdum
 Impositos duris crepitare incudibus enses. 540
 Sed nos immensum spatii confecimus aequor,
 Et jam tempus equum fumantia solve colla.

P. VERGILI MARONIS
G E O R G I C O N
L I B E R T E R T I U S .

Te quoque, magna Pales, et te memorande canemus
Pastor ab Amphryso, vos, silvae amnesque Lycae.
Cetera, quae vacuas tenuissent carmine mentes,
Omnia jam vulgata : quis aut Eurysthea durum,
Aut illaudati nescit Busiridis aras ? 5
Cui non dictus Hylas puer et Latonia Delos,
Hippodameque, humeroque Pelops insignis eburno,
Acer equis ? Tentanda via est, qua me quoque possim
Tollere humo victorque virum volitare per ora.
Primus ego in patriam mecum, modo vita supersit, 10
Aonio rediens deducam vertice Musas ;
Primus Idumaeas referam tibi, Mantua, palmas ;
Et viridi in campo templum de marmore ponam
Propter aquam, tardis ingens ubi flexibus errat
Mincius et tenera praetexit arundine ripas. 15
In medio mihi Caesar erit, templumque tenebit.
Illi victor ego et Tyrio conspectus in ostro
Centum quadrijugos agitabo ad flumina currus.
Cuncta mihi, Alpheum linquens lucosque Molorchi,
Cursibus et crudo decernet Graecia caestu ; 20
Ipse, caput tonsae foliis ornatus olivae,
Dona feram. Jam nunc sollemnes ducere pompas

Ad delubra juvat caesosque videre juvencos ;
 Vel scena ut versis discedat frontibus, utque
 Purpurea intexti tollant aulaea Britanni. 25
 In foribus pugnam ex auro solidoque elephanto
 Gangaridum faciam victorisque arma Quirini,
 Atque hic undantem bello magnumque fluentem
 Nilum ac navali surgentes aere columnas.
 Addam urbes Asiae domitas pulsumque Niphaten 30
 Fidentemque fuga Parthum versisque sagittis,
 Et duo rapta manu diverso ex hoste tropaea
 Bisque triumphatas utroque ab litore gentes.
 Stabunt et Parii lapides, spirantia signa,
 Assaraci proles demissaeque ab Jove gentis 35
 Nomina, Trosque parens, et Trojae Cynthius auctor.
 Invidia infelix Furias amnemque severum
 Cocyti metuet tortosque Ixionis angues
 Immanemque rotam et non exsuperabile saxum.
 Interea Dryadum silvas saltusque sequamur 40
 Intactos, tua, Maecenas, haud mollia jussa.
 Te sine nil altum mens inchoat : en age, segnes
 Rumpe moras ; vocat ingenti clamore Cithaeron
 Taygetique canes domitrixque Epidaurus equorum,
 Et vox assensu nemorum ingeminata remugit. 45
 Mox tamen ardentes accingar dicere pugnas
 Caesaris, et nomen fama tot ferre per annos,
 Tithoni prima quot abest ab origine Caesar.
 Seu quis, Olympiacae miratus praemia palmae,
 Pascit equos, seu quis fortes ad aratra juvencos, 50
 Corpora praecipue matrum legat. Optima torvae
 Forma bovis, cui turpe caput, cui plurima cervix,
 Et crurum tenuis a mento palearia pendent ;
 Tum longo nullus lateri modus ; omnia magna,
 Pes etiam ; et camuris hirtae sub cornibus aures. 55

Nec mihi displiceat maculis insignis et albo,
 Aut juga detrectans, interdumque aspera cornu,
 Et faciem tauro propior, quaeque ardua tota,
 Et gradiens ima verrit vestigia cauda.

Aetas Lucinam justosque pati hymenaeos 60

Desinit ante decem, post quattuor incipit annos ;
 Cetera nec feturae habilis, nec fortis aratris.

Interea, superat gregibus dum laeta juvenas,
 Solve mares ; mitte in Venerem pecuaria primus,
 Atque aliam ex alia generando suffice prolem. 65

Optima quaeque dies miseris mortalibus aevi
 Prima fugit ; subeunt morbi tristisque senectus,
 Et labor et durae rapit inclementia mortis.

Semper erunt, quarum mutari corpora malis :
 Semper enim refice, ac, ne post amissa requiras, 70
 Anteveni, et subolem armento sortire quot annis.

Nec non et pecori est idem delectus equino.
 Tu modo, quos in spem statues submittere gentis,
 Praecipuum jam inde a teneris impende laborem.

Continuo pecoris generosi pullus in arvis 75

Altius ingreditur, et mollia crura reponit ;

Primus et ire viam et fluvios tentare minaces

Audet et ignoto sese committere ponti,

Nec vanos horret strepitus. Illi ardua cervix, 80

Argutumque caput, brevis alvus, obesaque terga,

Luxuriatque toris animosum pectus. Honesti

Spadices glaucique, color deterrimus albis

Et gilvo. Tum, si qua sonum procul arma dedere,

Stare loco nescit, micat auribus et tremit artus,
 Collectumque fremens volvit sub naribus ignem. 85

Densa juba, et dextro jactata recumbit in armo ;

At duplex agitur per lumbos spina ; cavatque

Tellurem et solido graviter sonat ungula cornu.

Talis Amyclaei domitus Pollucis habenis
 Cyllarus, et, quorum Graii meminere poetae, 90
 Martis equi bijuges, et magni currus Achilli.
 Talis et ipse jubam cervice effudit equina
 Conjugis adventu pernix Saturnus, et altum
 Pelion hinnitu fugiens implevit acuto.

Hunc quoque, ubi aut morbo gravis aut jam segnior
 annis 95

Deficit, abde domo, nec turpi ignosce senectae :
 Frigidus in Venerem senior, frustra que laborem
 Ingratum trahit ; et, si quando ad proelia ventum est,
 Ut quondam in stipulis magnus sine viribus ignis,
 Incassum furit. Ergo animos aevumque notabis 100
 Praecipue ; hinc alias artes, prolemque parentum,
 Et quis cuique dolor victo, quae gloria palmae.
 Nónne vides, quum praecipiti certamine campum
 Corripuere ruuntque effusi carcere currus,
 Quum spes arrectae juvenum, exsultantiaque haurit 105
 Corda pavor pulsans ? Illi instant verbere torto
 Et proni dant lora ; volat vi fervidus axis ;
 Jamque humiles, jamque elati sublime videntur
 Aera per vacuum ferri, atque assurgere in auras ;
 Nec mora, nec requies ; at fulvae nimbus arenae 110
 Tollitur ; humescunt spumis flatuque sequentum :
 Tantus amor laudum, tantae est victoria curae.
 Primus Erichthonius currus et quattuor ausus
 Jungere equos, rapidusque rotis insistere victor.
 Frena Pelethronii Lapithae gyrosque dedere 115
 Impositi dorso, atque equitem docuere sub armis
 Insultare solo, et gressus glomerare superbos.
 Aequus uterque labor ; aequae juvenemque magistri
 Exquirunt calidumque animis et cursibus acrem,
 Quamvis saepe fuga versos ille egerit hostes, 120

Et patriam Epirum referat, fortesque Mycenae,
Neptunique ipsa deducat origine gentem.

His 'animadversis instant sub tempus, et omnes
Impendunt curas denso distendere pingui,
Quem legere ducem et pecori dixere maritum ; 125
Florentesque secant herbas, fluviosque ministrant
Farraque, ne blando nequeat superesse labori,
Invalidique patrum referant jejunia nati.

Ipsa autem macie tenuant armenta volentes,
Atque, ubi concubitus primos jam nota voluptas 130
Sollicitat, frondesque negant et fontibus arcent.

Saepe etiam cursu quatiunt et sole fatigant,
Quum graviter tunsis gemit area frugibus, et quum
Surgentem ad Zephyrum paleae jáctantur inanes.
Hoc faciunt, nimio ne luxu obtusior usus 135

Sit genitali arvo et sulcos obliet inertes,
Sed rapiat sitiens Venerem interiusque recondat.

Rursus cura patrum cadere, et succedere matrum
Incipit. Exactis gravidæ quum mensibus errant,
Non illas gravibus quisquam juga ducere plaustis, 140
Non saltu superare viam sit passus et acri
Carpere prata fuga fluviosque innare rapaces.

Saltibus in vacuis pascunt et plena secundum
Flumina, muscus ubi et viridissima gramine ripa,
Speluncaeque tegant, et saxea procubet umbra. 145

Est lucos Silari circa ilicibusque virentem
Plurimus Alburnum volitans, cui nomen asilo
Romanum est, oestrum Graii vertere vocantes,
Asper, acerba sonans, quo tota exterrita silvis
Diffugiunt armenta ; furit mugitibus aether 150
Concussus silvaeque et sicci ripa Tanagri.

Hoc quondam monstro horribiles exercuit iras
Inachiae Juno pestem meditata juvencae.

Hunc quoque, nam mediis fervoribus acrior instat,
 Arcebis gravido pecori, armentaque pasces 155
 Sole recens orto aut noctem ducentibus astris.

Post partum cura in vitulos traducitur omnis ;
 Continuoque notas et nomina gentis inurunt,
 Et quos aut pecori malint submittere habendo,
 Aut aris servare sacros, aut scindere terram 160
 Et campum horrentem fractis invertere glebis.
 Cetera pascuntur virides armenta per herbas.
 Tu quos ad studium atque usum formabis agrestem,
 Jam vitulos hortare, viamque insiste domandi,
 Dum faciles animi juvenum, dum mobilis aetas. 165
 Ac primum laxos tenui de vimine circlos
 Cervici subnecte ; dehinc, ubi libera colla
 Servitio assuerint, ipsis e torquibus aptos
 Junge pares, et coge gradum conferre juvencos ;
 Atque illis jam saepe rotae ducantur inanes 170
 Per terram, et summo vestigia pulvere signent ;
 Post valido nitens sub pondere faginus axis
 Instrepat, et junctos temo trahat aereus orbis.
 Interea pubi indomitae non gramina tantum,
 Nec vascas salicum frondes ulvamque palustrem, 175
 Sed frumenta manu carpes sata ; nec tibi fetae,
 More patrum, nivea implebunt mulctraria vaccae,
 Sed tota in dulces consument ubera natos.

Sin ad bella magis studium turmasque feroces,
 Aut Alphea rotis praelabi flumina Pisae, 180
 Et Jovis in luco currus agitare volantes :
 Primus equi labor est, animos atque arma videre
 Bellantum, lituosque pati, tractuque gementem
 Ferre rotam, et stabulo frenos audire sonantes ;
 Tum magis atque magis blandis gaudere magistri 185
 Laudibus et plausae sonitum cervicis amare.

Atque haec jam primo depulsus ab ubere matris
 Audeat, inque vicem det mollibus ora capistris
 Invalidus etiamque tremens, etiam inscius aevi.
 At tribus exactis ubi quarta accesserit aestas, 190
 Carpere mox gyrum incipiat gradibusque sonare
 Compositis, sinuetque alterna volumina crurum,
 Sitque laboranti similis; tum cursibus auras,
 Tum vocet, ac per aperta volans, ceu liber habenis,
 Aeque vix summa vestigia ponat arena; 195
 Qualis Hyperboreis Aquilo quum densus ab oris
 Incubuit, Scythiaeque hiemes atque arida differt
 Nubila; tum segetes altae campique natantes
 Lenibus horrescunt flabris, summaeque sonorem
 Dant silvae, longique urgent ad litora fluctus; 200
 Ille volat, simul arva fuga, simul aequora verrens.
 Hic vel ad Elei metas et maxima campi
 Sudabit spatia, et spumas aget ore cruentas,
 Belgica vel molli melius feret esseda collo.
 Tum demum crassa magnum farragine corpus 205
 Crescere jam domitis sinito; namque ante domandum
 Ingentes tollent animos, prensique negabunt
 Verbera lenta pati et duris parere lupatis.
 Sed non ulla magis vires industria firmat,
 Quam Venerem et caeci stimulos avertere amoris, 210
 Sive boum sive est cui gratior usus equorum.
 Atque ideo tauros procul atque in sola relegant
 Pascua, post montem oppositum, et trans flumina lata;
 Aut intus clausos saturam ad praesepia servant.
 Carpit enim vires paulatim uritque videndo 215
 Femina, nec nemorum patitur meminisse, nec herbae.
 Dulcibus illa quidem illecebris et saepe superbos
 Cornibus inter se subigit decernere amantes.
 Pascitur in magna Sila formosa juvenca:

Illi alternantes multa vi proelia miscent 220
 Vulneribus crebris ; lavit ater corpora sanguis,
 Versaque in obnixos urgentur cornua vasto
 Cum gemitu ; reboant silvaeque et longus Olympus.
 Neq̃ mos bellantes una stabulare ; sed alter
 Victus abit, longeque ignotis exsulat oris, 225
 Multa gemens ignominiam plagasque superbi
 Victoris, tum, quos amisit inultus, amores ;
 Et stabula aspectans regnis excessit avitis.
 Ergo omni cura vires exercet, et inter
 Dura jacet pernox instrato saxa cubili, 230
 Frondibus hirsutis et carice pastus acuta,
 Et tentat sese, atque irasci in cornua discit,
 Arboris obnixus trunco, ventosque lacessit
 Ictibus, et sparsa ad pugnam proludit arena.
 Post, ubi collectum robur viresque refectae, 235
 Signa movet, praecepsque oblitum fertur in hostem :
 Fluctus uti medio coepit quum albescere ponto
 Longius, ex altoque sinum trahit ; utque volutus
 Ad terras immane sonat per saxa, neque ipso
 Monte minor procumbit ; at ima exaestuât unda 240
 Verticibus, nigramque alte subjectat arenam.

Omne adeo genus in terris hominumque ferarumque,
 Et genus aequoreum, pecudes, pictaeque volucres,
 In furias ignemque ruunt. Amor omnibus idem.
 Tempore non alio catulorum oblita leaena 245
 Saevior erravit campis, nec funera vulgo
 Tam multa informes ursi stragemque dedere
 Per silvas ; tum saevus aper, tum pessima tigris ;
 Heu, male tum Libyae solis erratur in agris.
 Nonne vides, ut tota tremor pertentet equorum 250
 Corpora, si tantum notas odor attulit auras ?
 Ac neque eos jam frena virum, neque verbera saeva,

Non scopuli rupesque cavae atque objecta retardant
 Flumina, correptos unda torquentia montes.
 Ipse ruit dentesque Sabellicus exacuit sus, 255
 Et pede prosubigit terram, fricat arbore costas,
 Atque hinc atque illinc humeros ad vulnera durat.
 Quid juvenis, magnum cui versat in ossibus ignem
 Durus amor? Nempe abruptis turbata procellis
 Nocte natat saeca serus freta; quem super ingens 260
 Porta tonat caeli, et scopulis illisa reclamant
 Aequora; nec miseri possunt revocare parentes,
 Nec moritura super crudeli funere virgo.
 Quid lynces Bacchi variae et genus acre luporum
 Atque canum? quid, quae imbelles dant proelia cervi? 265
 Scilicet ante omnes furor est insignis equarum;
 Et mentem Venus ipsa dedit, quo tempore Glauci
 Potniades malis membra absumpsere quadrigae.
 Illas ducit amor trans Gargara transque sonantem
 Ascanium; superant montes et flumina tranant. 270
 Continuoque avidis ubi subdita flamma medullis:—
 Vere magis, quia vere calor redit ossibus—illae
 Ore omnes versae in Zephyrum stant rupibus altis,
 Exceptantque leves auras, et saepe sine ullis
 Conjugiis vento gravidae—mirabile dictu— 275
 Saxa per et scopulos et depressas convalles
 Diffugiunt, non, Eure, tuos, neque Solis ad ortus,
 In Borean Caurumque, aut unde nigerrimus Auster
 Nascitur et pluvio contristat frigore caelum.
 Hic demum, hippomanes vero quod nomine dicunt 280
 Pastores, lentum destillat ab inguine virus;
 Hippomanes, quod saepe malae legere novercae,
 Miscueruntque herbas et non innoxia verba.
 Sed fugit interea, fugit irreparabile tempus,
 Singula dum capti circumvectamur amore. 285

Hoc satis armentis : superat pars altera curae,
 Lanigeros agitare greges hirtasque capellas.
 Hic labor ; hinc laudem fortes sperate coloni.
 Nec sum animi dubius, verbis ea vincere magnum
 Quam sit, et angustis hunc addere rebus honorem ; 290
 Sed me Parnasi deserta per ardua dulcis
 Raptat amor ; juvat ire jugis, qua nulla priorum
 Castaliam molli devertitur orbita clivo.

Nunc, veneranda Pales, magno nunc ore sonandum.
 Incipiens stabulis edico in mollibus herbam 295
 Carpere oves, dum mox frondosa reducitur aestas,
 Et multa duram stipula filicumque manipulis
 Sternere subter humum, glacies ne frigida laedat
 Molle pecus, scabiemque ferat turpesque podagras.
 Post hinc digressus jubeo frondentia capris 300
 Arbuta sufficere et fluvios praeberere recentes,
 Et stabula a ventis hiberno opponere soli
 Ad medium conversa diem, quum frigidus olim
 Jam cadit extremoque irrorat Aquarius anno.
 Hae quoque non cura nobis leviores tuendae, 305
 Nec minor usus erit, quamvis Milesia magno
 Vellera mutantur Tyrios incocta rubores :
 Densior hinc soboles, hinc largi copia lactis ;
 Quam magis exhausto spumaverit ubere mulctra,
 Laeta magis pressis manabunt flumina mammis. 310
 Nec minus interea barbas incanaeque menta
 Cinyphii tondent hirci setasque comantes
 Usus in castrorum et miseris velamina nautis.
 Pascuntur vero silvas et summa Lycaeï,
 Horrentesque rubos et amantes ardua dumos ; 315
 Atque ipsae memores redeunt in tecta, suosque
 Ducunt, et gravido superant vix ubere limen.
 Ergo omni studio glaciem ventosque nivales,

Quo minor est illis curae mortalis egestas,
 Avertes, victumque feres et virgea laetus 320
 Pabula, nec tota claudes fenilia bruma.

At vero Zephyris quum laeta vocantibus aestas
 In saltus utrumque gregem atque in pascua mittet,
 Luciferi primo cum sidere frigida rura
 Carpamus, dum mane novum, dum gramina canent, 325
 Et ros in tenera pecori gratissimus herba.
 Inde, ubi quarta sitim caeli collegerit hora
 Et cantu querulae rumpent arbusta cicadae,
 Ad puteos aut alta greges ad stagna jubeto
 Currentem ilignis potare canalibus undam ; 330
 Aestibus at mediis umbrosam exquirere vallem,
 Sicubi magna Jovis antiquo robore quercus
 Ingentes tendat ramos, aut sicubi nigrum
 Illicibus crebris sacra nemus accubet umbra ;
 Tum tenues dare rursus aquas, et pascere rursus 335
 Solis ad occasum, quum frigidus aera vesper
 Temperat, et saltus reficit jam roscida luna,
 Litoraue alcyonen resonant, acalanthida dumi.

Quid tibi pastores Libyae, quid pascua versu
 Prosequar, et raris habitata mapalia tectis ? 340
 Saepe diem noctemque et totum ex ordine mensem
 Pascitur itque pecus longa in deserta sine ullis
 Hospitiis : tantum campi jacet. Omnia secum
 Armentarius Afer agit, tectumque Laremque
 Armaque Amyclaeumque canem Cressamque phare-
 tram ; 345

Non secus ac patriis acer Romanus in armis
 Injusto sub fasce viam quum carpit, et hosti
 Ante expectatum positus stat in agmine castris.
 At non, qua Scythiae gentes Maeotiaque unda,
 Turbidus et torquens flaventes Ister arenas, 350

Quaque redit medium Rhodope porrecta sub axem.
 Illic clausa tenent stabulis armenta, nec ullae
 Aut herbae campo apparent aut arbore frondes ;
 Sed jacet aggeribus niveis informis et alto
 Terra gelu late, septemque assurgit in ulnas. 355
 Semper hiems, semper spirantes frigora Cauri.
 Tum Sol pallentes haud unquam discutit umbras,
 Nec quum invectus equis altum petit aethera, nec quum
 Praecipitem Oceani rubro lavit aequore currum.
 Concrescunt subitae currenti in flumine crustae, 360
 Undaque jam tergo ferratos sustinet orbes,
 Puppibus illa prius, patulis nunc hospita plaustris ;
 Aeraque dissiliunt vulgo, vestesque rigescent
 Indutae, caeduntque securibus humida vina,
 Et totae solidam in glaciem vertere lacunae 365
 Stiriaque impexis induruit horrida barbis.
 Interea toto non secius aere ningit :
 Intereunt pecudes, stant circumfusa pruinis
 Corpora magna boum, confertoque agmine cervi
 Torpent mole nova et summis vix cornibus exstant. 370
 Hos non immissis canibus, non cassibus ullis,
 Puniceaeve agitant pavidos formidine pinnae ;
 Sed frustra oppositum trudentes pectore montem
 Comminus obtruncant ferro, graviterque rudentes
 Caedunt, et magno laeti clamore reportant. 375
 Ipsi in defossis specubus secura sub alta
 Otia agunt terra, congestaque robora totasque
 Advolvere focis ulmos ignique dedere.
 Hic noctem ludo ducunt, et pocula laeti
 Fermento atque acidis imitantur vitea sorbis. 380
 Talis Hyperboreo Septem subjecta trioni
 Gens effrena virum Rhipaeo tunditur Euro,
 Et pecudum fulvis velatur corpora setis.

Si tibi lanicium curae, primum aspera silva,
 Lappaeque tribulique, absint ; fuge pabula laeta ; 385
 Continuoque greges villis lege mollibus albos.
 Illum autem, quamvis aries sit candidus ipse,
 Nigra subest udo tantum cui lingua palato,
 Rejice, ne maculis infuscet vellera pullis
 Nascentum, plenoque alium circumspice campo. 390
 Munere sic niveo lanae, si credere dignum est,
 Pan deus Arcadiae captam te, Luna, fefellit,
 In nemora alta vocans ; nec tu aspernata vocantem.

At cui lactis amor, cytisum lotosque frequentes
 Ipse manu salsasque ferat praesepibus herbas. 395
 Hinc et amant fluvios magis, et magis ubera tendunt,
 Et salis occultum referunt in lacte saporem.
 Multi jam excretos prohibent a matribus haedos,
 Primaque ferratis praefigunt ora capistris.
 Quod surgente die mulsero horisque diurnis, 400
 Nocte premunt ; quod jam tenebris et sole cadente,
 Sub lucem exportant calathis—adit oppida pastor—
 Aut parco sale contingunt hiemique reponunt.

Nec tibi cura canum fuerit postrema, sed una
 Veloces Spartae catulos acremque Molossum 405
 Pasce sero pingui. Numquam custodibus illis
 Nocturnum stabulis furem incursusque luporum,
 Aut impacatos a tergo horrebis Iberos.
 Saepe etiam cursu timidos agitabis onagros,
 Et canibus leporem, canibus venabere damas ; 410
 Saepe volutabris pulsos silvestribus apros
 Latratu turbabis agens, montesque per altos
 Ingentem clamore premes ad retia cervum.

Disce et odoratam stabulis accendere cedrum,
 Galbaneoque agitare graves nidore chelydros. 415
 Saepe sub immotis praesepibus aut mala tactu

Vipera delituit, caelumque exterrita fugit ;
 Aut tecto assuetus coluber succedere et umbrae,
 Pestis acerba boum, pecorique aspergere virus,
 Fovit humum. Cape saxa manu, cape robora, pastor, 420
 Tollentemque minas et sibila colla tumentem
 Dejice. Jamque fuga timidum caput abdidit alte,
 Quum medii nexus extremaeque agmina caudae
 Solvuntur, tardosque trahit sinus ultimus orbes.
 Est etiam ille malus Calabris in saltibus anguis, 425
 Squamea convolvens sublato pectore terga
 Atque notis longam maculosus grandibus alvum,
 Qui, dum amnes ulli rumpuntur fontibus et dum
 Vere madent udo terrae ac pluvialibus austris,
 Stagna colit, ripisque habitans, hic piscibus atram 430
 Improbis ingluviem ranisque loquacibus explet ;
 Postquam exusta palus, terraeque ardore dehiscunt,
 Exsilit in siccum, et flammantia lumina torquens
 Saevit agris, asperque siti atque exterritus aestu.
 Nec mihi tum molles sub divo carpere somnos, 435
 Neu dorso nemoris libeat jacuisse per herbas,
 Quum positis novus exuviis nitidusque juvena
 Volvitur, aut catulos tectis aut ova relinquens,
 Arduus ad solem, et linguis micat ore trisulcis.
 Morborum quoque te causas et signa docebo. 440
 Turpis oves tentat scabies, ubi frigidus imber
 Altius ad vivum persedit et horrida cano
 Bruma gelu, vel quum tonsis illotus adhaesit
 Sudor, et hirsuti secuerunt corpora vepres.
 Dulcibus idcirco fluviis pecus omne magistri 445
 Perfundunt, udisque aries in gurgite villis
 Mersatur, missusque secundo defluit amni ;
 Aut tonsum tristi contingunt corpus amurca,
 Et spumas miscent argenti et sulfura viva

Idaeasque pices et pingues unguine ceras 450
Scillamque helleborosque graves nigrumque bitumen.
Non tamen ulla magis praesens fortuna laborum est,
Quam si quis ferro potuit rescindere summum
Ulceris os: alitur vitium vivitque tegendo,
Dum medicas adhibere manus ad vulnera pastor 455
Abnegat, aut meliora deos sedet omina poscens.
Quin etiam, ima dolor balantum lapsus ad ossa
Quum furit atque artus depascitur arida febris,
Profuit incensos aestus avertere et inter
Ima ferire pedis salientem sanguine venam; 460
Bisaltae quo more solent acerque Gelonus,
Quum fugit in Rhodopen atque in deserta Getarum,
Et lac concretum cum sanguine potat equino.

Quam procul aut molli succedere saepius umbrae
Videris, aut summas carpentem ignavius herbas, 465
Extremamque sequi, aut medio procumbere campo
Pascentem, et serae solam decedere nocti:
Continuo culpam ferro compesce, prius quam
Dira per incautum serpent contagia vulgus.
Non tam creber agens hiemem ruit aequore turbo, 470
Quam multae pecudum pestes. Nec singula morbi
Corpora corripunt, sed tota aestiva repente,
Spemque gregemque simul, cunctamque ab origine
gentem.

Tum sciat, aerias Alpes et Norica si quis
Castella in tumultis et Iapydis arva Timavi 475
Nunc quoque post tanto videat desertaque regna
Pastorum et longe saltus lateque vacantes.

Hic quondam morbo caeli miseranda coorta est
Tempestas totoque auctumni incanduit aestu,
Et genus omne neci pecudum dedit, omne ferarum, 480
Corruitque lacus, infecit pabula tabo.

Nec via mortis erat simplex ; sed ubi ignea venis
 Omnibus acta sitis miseros adduxerat artus,
 Rursus abundabat fluidus liquor omniaque in se
 Ossa minutatim morbo collapsa trahebat. 485
 Saepe in honore deum medio stans hostia ad aram,
 Lanea dum nivea circumdatur infula vitta,
 Inter cunctantes cecidit moribunda ministros.
 Aut si quam ferro mactaverat ante sacerdos,
 Inde neque impositis ardent altaria fibris, 490
 Nec responsa potest consultus reddere vates,
 Ac vix suppositi tinguntur sanguine cultri,
 Summaque jejuna sanie infusatur arena.
 Hinc laetis vituli vulgo moriuntur in herbis,
 Et dulces animas plena ad praesepia reddunt ; 495
 Hinc canibus blandis rabies venit, et quatit aegros
 Tussis anhela sues ac faucibus angit obesis.
 Labitur infelix studiorum atque immemor herbae
 Victor equus fontesque avertitur et pede terram
 Crebra ferit ; demissae aures, incertus ibidem 500
 Sudor, et ille quidem moriturus frigidus, aret
 Pellis et ad tactum tractanti dura resistit.
 Haec ante exitium primis dant signa diebus ;
 Sin in processu coepit crudescere morbus,
 Tum vero ardentes oculi atque attractus ab alto 505
 Spiritus, interdum gemitu gravis, imaque longo
 Ilia singultu tendunt, it naribus ater
 Sanguis, et obsessas fauces premit aspera lingua.
 Profuit inserto latices infundere cornu
 Lenaeos ; ea visa salus morientibus una ; 510
 Mox erat hoc ipsum exitio, furiisque relecti
 Ardebant, ipsique suos jam morte sub aegra—
 Di meliora piis erroremque hostibus illum !—
 Discissos nudis laniabant dentibus artus.

Ecce autem duro fumans sub vomere taurus 515
 Concidit et mixtum spumis vomit ore cruorem
 Extremosque ciet gemitus. It tristis arator,
 Maerentem abjungens fraterna morte juvenum,
 Atque opere in medio defixa relinquit aratra.
 Non umbrae altorum nemorum, non mollia possunt 520
 Prata movere animum, non, qui per saxa volutus
 Purior electro campum petit amnis; at ima
 Solvuntur latera, atque oculos stupor urget inertes,
 Ad terramque fluit devexo pondere cervix.
 Quid labor aut benefacta juvant? quid vomere terras 525
 Invertisse graves? Atqui non Massica Bacchi
 Munera, non illis epulae nocuere repostae:
 Frondibus et victu pascuntur simplicis herbae,
 Pocula sunt fontes liquidi atque exercita cursu
 Flumina, nec somnos abrumpit cura salubres. 530
 Tempore non alio dicunt regionibus illis
 Quaesitas ad sacra boves Junonis, et uris
 Imparibus ductos alta ad donaria currus.
 Ergo aegre rastris terram rimantur, et ipsis
 Unguibus infodiunt fruges, montesque per altos 535
 Contenta cervice trahunt stridentia plaustra.
 Non lupus insidias explorat ovilia circum,
 Nec gregibus nocturnus obambulat; acrior illum
 Cura domat; timidi damae cervique fugaces
 Nunc interque canes et circum tecta vagantur. 540
 Jam maris immensi prolem et genus omne natantum
 Litore in extremo, ceu naufraga corpora, fluctus
 Proluit; insolitae fugiunt in flumina phocae.
 Interit et curvis frustra defensa latebris
 Vipera, et attoniti squamis astantibus hydri. 545
 Ipsis est aer avibus non aequus, et illae
 Praecipites alta vitam sub nube relinquunt,

Praeterea jam nec mutari pabula refert,
Quaesitaeque nocent artes ; cessere magistri,
Phillyrides Chiron Amythaoniusque Melampus. 550
Saevit et in lucem Stygiis emissa tenebris
Pallida Tisiphone Morbos agit ante Metumque,
Inque dies avidum surgens caput altius effert.
Balatu pecorum et crebris mugitibus amnes
Arentesque sonant ripae collesque supini. 555
Jamque catervatim dat stragem atque aggerat ipsis
In stabulis turpi dilapsa cadavera tabo,
Donec humo tegere ac foveis abscondere discunt.
Nam neque erat coriis usus, nec viscera quisquam
Aut undis abolere potest, aut vincere flamma ; 560
Ne tondere quidem morbo illuvieque peresa
Vellera nec telas possunt attingere putres ;
Verum etiam, invisos si quis tentarat amictus,
Ardentes papulae atque immundus olentia sudor
Membra sequebatur, nec longo deinde moranti 565
Tempore contactos artus sacer ignis edebat.

P. VERGILI MARONIS
G E O R G I C O N
L I B E R Q U A R T U S .

Protinus aërii mellis caelestia dona
Exsequar. Hanc etiam, Maecenas, aspice partem.
Admiranda tibi levium spectacula rerum
Magnanimosque duces totiusque ordine gentis
Mores et studia et populos et proelia dicam. 5
In tenui labor; at tenuis non gloria, si quem
Numina laeva sinunt auditque vocatus Apollo.

Principio sedes apibus statioque petenda,
Quo neque sit ventis aditus—nam pabula venti
Ferre domum prohibent—neque oves haedique petulci 10
Floribus insultent, aut errans bucula campo
Decutiat rorem, et surgentes atterat herbas.

Absint et picti squalentia terga lacerti
Pinguibus a stabulis, meropesque, aliaeque volucres,
Et manibus Procne pectus signata cruentis; 15
Omnia nam late vastant, ipsasque volantes
Ore ferunt dulcem nidis immitibus escam.

At liquidi fontes et stagna virentia musco
Adsint, et tenuis fugiens per gramina rivus,
Palmaque vestibulum aut ingens oleaster inumbret, 20
Ut, quum prima novi ducent examina, reges
Vere suo, ludetque favis emissa Juventus,

Vicina invitet decedere ripa calori,
 Obviaque hospitii teneat frondentibus arbor.
 In medium, seu stabit iners, seu profluet humor, 25
 Transversas salices et grandia conjice saxa,
 Pontibus ut crebris possint consistere et alas
 Pandere ad aestivum solem, si forte morantes
 Sparserit aut praeceps Neptuno immerserit Euris.
 Haec circum casiae virides et olentia late 30
 Serpylla et graviter spirantis copia thymbrae
 Floreat, irriguumque bibant violaria fontem.
 Ipsa autem, seu corticibus tibi suta cavatis,
 Seu lento fuerint alvearia vimine texta,
 Angustos habeant aditus : nam frigore mella 35
 Cogit hiems, eademque calor liquefacta remittit.
 Utraque vis apibus pariter metuenda ; neque illae
 Nequicquam in tectis certatim tenuia cera
 Spiramenta linunt, fucoque et floribus oras
 Explent, collectumque haec ipsa ad munera gluten 40
 Et visco et Phrygiae servant pice lentius Idae.
 Saepe etiam effossis, si vera est fama, latebris
 Sub terra fovere larem, penitusque repertae
 Pumicibusque cavis exesaeque arboris antro.
 Tu tamen et levi rimosa cubilia limo 45
 Unge fovens circum, et raras superinjice frondes.
 Neu propius tectis taxum sine, neve rubentes
 Ure foco caneros, altae neu crede paludi,
 Aut ubi odor coeni gravis, aut ubi concava pulsu
 Saxa sonant vocisque offensa resultat imago. 50
 Quod superest, ubi pulsam hiemem Sol aureus egit
 Sub terras caelumque aestiva luce reclusit,
 Illae continuo saltus silvasque peragrant
 Purpureosque metunt flores et flumina libant
 Summa leves. Hinc nescio qua dulcedine laetae 55

Progeniem nidosque foveant, hinc arte recentes
 Excudunt ceras et mella tenacia fingunt.
 Hinc ubi jam emissum caveis ad sidera caeli
 Nare per aestatem liquidam suspexeris agmen
 Obscuramque trahi vento mirabere nubem, 60
 Contemplator : aquas dulces et frondea semper
 Tecta petunt. Huc tu jussos asperge saporés,
 Trita melisphylla et cerinthae ignobile gramen,
 Tinnitusque cie et Matris quate cymbala circum :
 Ipsae consident medicatis sedibus, ipsae 65
 Intima more suo sese in cunabula condent.

Sin autem ad pugnam exierint—nam saepe duobus
 Regibus incessit magno discordia motu ;
 Continuoque animos vulgi et trepidantia bello
 Corda licet longe praesciscere ; namque morantes 70
 Martius ille aeris rauci canor increpat, et vox
 Auditur fractos sonitus imitata tubarum ;
 Tum trepidae inter se coeunt, pennisque coruscant,
 Spiculaque exacuunt rostris, aptantque lacertos,
 Et circa regem atque ipsa ad praetoria densae 75
 Miscentur, magnisque vocant clamoribus hostem.
 Ergo ubi ver nactae sudum camposque patentes,
 Erumpunt portis : concurritur ; aethere in alto
 Fit sonitus ; magnum mixtae glomerantur in orbem,
 Praecipitesque cadunt ; non densior aere grando, 80
 Nec de concussa tantum pluit ilice glandis.
 Ipsi per medias acies insignibus alis
 Ingentes animos angusto in pectore versant,
 Usque adeo obnixa non cedere, dum gravis aut hos
 Aut hos versa fuga victor dare terga subegit. 85
 Hi motus animorum atque haec certamina tanta
 Pulveris exigui jactu compressa quiescunt.

Verum ubi ductores acie revocaveris ambo,

- Deterior qui visus, eum, ne prodigus obsit,
 Dede neci ; melior vacua sine regnet in aula. 90
 Alter erit maculis auro squalentibus ardens ;
 Nam duo sunt genera ; hic melior, insignis et ore,
 Et rutilis clarus squamis ; ille horridus alter
 Desidia latamque trahens inglorius alvum.
 Ut binae regum facies, ita corpora plebis. 95
 Namque aliae turpes horrent, ceu pulvere ab alto
 Quum venit et sicco terram sput ore viator
 Aridus ; elucent aliae et fulgore coruscant,
 Ardentes auro et paribus lita corpora guttis.
 Haec potior suboles ; hinc caeli tempore certo 100
 Dulcia mella premes, nec tantum dulcia, quantum
 Et liquida et durum Bacchi domitura saporem.
 At quum incerta volant caeloque examina ludunt,
 Contemnuntque favos et frigida tecta relinquunt,
 Instabiles aninos ludo prohibebis inani. 105
 Nec magnus prohibere labor : tu regibus alas
 Eripe ; non illis quisquam cunctantibus altum
 Ire iter aut castris audebit vellere signa.
 Invitent croceis halantes floribus horti,
 Et custos furum atque avium cum falce saligna 110
 Hellespontiaci servet tutela Priapi.
 Ipse thymum pinosque ferens de montibus altis
 Tecta serat late circum, cui talia curae ;
 Ipse labore manum duro terat, ipse feraces
 Figat humo plantas et amicos irriget imbres. 115
 Atque equidem, extremo ni jam sub fine laborum
 Vela traham et terris festinem advertere proram,
 Forsitan et, pingues hortos quae cura colendi
 Ornaret, canerem, biferique rosaria Paesti,
 Quoque modo potis gauderent intuba rivis 120
 Et virides apio ripae, tortusque per herbam

Cresceret in ventrem cucumis ; nec sera comantem
 Narcissum aut flexi tacuissem vimen acanthi
 Pallentesque hederas et amantes litora myrtos.
 Namque sub Oebaliae memini me turribus altis, 125
 Qua niger humectat flaventia culta Galaesus,
 Corycium vidisse senem, cui pauca relict
 Jugera ruris erant, nec fertilis illa juvencis,
 Nec pecori opportuna seges, nec commoda Baccho.
 Hic rarum tamen in dumis olus albaque circum 130
 Lilia verbenasque premens vescuque papaver,
 Regum aequabat opes animis, seraque revertens
 Nocte domum dapibus mensas onerabat inemptis.
 Primus vere rosam atque auctumno carpere poma,
 Et quum tristis hiems etiamnum frigore saxa 135
 Rumperet et glacie cursus frenaret aquarum,
 Ille comam mollis jam tondebat hyacinthi,
 Aestatem increpitans seram zephyrosque morantes.
 Ergo apibus fetis idem atque examine multo
 Primus abundare et spumantia cogere pressis 140
 Mella favis ; illi tiliae atque uberrima pinus ;
 Quotque in flore novo pomis se fertilis arbos
 Induerat, totidem auctumno matura tenebat.
 Ille etiam seras in versum distulit ulmos
 Eduramque pirum et spinos jam pruna ferentes 145
 Jamque ministrantem platanum potantibus umbras.
 Verum haec ipse equidem spatiis exclusus iniquis
 Praetereo atque aliis post me memoranda relinquo.
 Nunc age, naturas apibus quas Juppiter ipse
 Addidit expediam, pro qua mercede, canoros 150
 Curetum sonitus crepitantiaque aera secutae,
 Dictae caeli Regem pavere sub antro.
 Solae communes natos, consortia tecta
 Urbis habent, magnisque agitant sub legibus aevum,

Et patriam solae et certos novere penates ; 155
 Venturaeque hiemis memores aestate laborem
 Experiuntur et in medium quaesita reponunt.
 Namque aliae victu invigilant et foedere pacto
 Exercentur agris ; pars intra septa domorum
 Narcissi lacrimam et lentum de cortice gluten 160
 Prima favis ponunt fundamina, deinde tenaces
 Suspendunt ceras ; aliae spem gentis adultos
 Educunt fetus ; aliae purissima mella
 Stipant et liquido distendunt nectare cellas.
 Sunt, quibus ad portas cecidit custodia sorti, 165
 Inque vicem speculantur aquas et nubila caeli,
 Aut onera accipiunt venientum, aut agmine facto
 Ignavum fucos pecus a praesepibus arcent.
 Fervet opus, redolentque thymo fragrantia mella.
 Ac veluti lentis Cyclopes fulmina massis 170
 Quum properant, alii taurinis foliis auras
 Accipiunt redduntque, alii stridentia tingunt
 Aera lacu ; gemit impositis incudibus Aetna ;
 Illi inter sese magna vi brachia tollunt
 In numerum, versantque tenaci forcipe ferrum : 175
 Non aliter, si parva licet componere magnis,
 Cecropias innatus apes amor urget habendi,
 Munere quamque suo. Grandaevus oppida curae,
 Et munire favos, et daedala fingere tecta.
 At fessae multa referunt se nocte minores, 180
 Crura thymo plenae ; pascuntur et arbuta passim
 Et glaucas salices casiamque crocumque rubentem
 Et pinguem tiliam et ferrugineos hyacinthos.
 Omnibus una quies operum, labor omnibus unus :
 Mane ruunt portis ; nusquam mora ; rursus easdem 185
 Vesper ubi e pastu tandem decedere campis
 Admonuit, tum tecta petunt, tum corpora curant ;

Fit sonitus, mussantque oras et limina circum.
 Post, ubi jam thalamis se composuere, siletur
 In noctem, fessosque sopor suus occupat artus. 190
 Nec verò a stabulis pluvia impendente recedunt
 Longius, aut credunt caelo adventantibus Euris;
 Sed circum tutae sub moenibus urbis aquantur,
 Excursusque breves tentant, et saepe lapillos,
 Ut cymbae instabiles fluctu jactante saburram, 195
 Tollunt, his sese per inania nubila librant.
 Illum adeo placuisse apibus mirabere morem,
 Quod neque concubitu indulgent, nec corpora segnes
 In Venerem solvunt, aut fetus nixibus edunt;
 Verum ipsae e foliis natos et suavis herbis 200
 Ore legunt, ipsae regem parvosque Quirites
 Sufficiunt, aulasque et cerea regna refingunt.
 Saepe etiam duris errando in cotibus alas
 Attrivere, ultroque animam sub fasce dedere:
 Tantus amor florum et generandi gloria mellis. 205
 Ergo ipsas quamvis angusti terminus aevi
 Excipiat—neque enim plus septima ducitur aestas—
 At genus immortale manet, multosque per annos
 Stat fortuna domus, et avi numerantur avorum.
 Praeterea regem non sic Aegyptus et ingens 210
 Lydia, nec populi Parthorum aut Medus Hydaspes
 Observant. Rege incolumi mens omnibus una est;
 Amisso rupere fidem, constructaque mella
 Diripuerunt ipsae et crates solvere favorum.
 Ille operum custos, illum admirantur, et omnes 215
 Circumstant fremitu denso, stipantque frequentes,
 Et saepe attollunt humeris, et corpora bello
 Objectant pulchramque petunt per vulnera mortem.
 His quidam signis atque haec exempla secuti
 Esse apibus partem divinae mentis et haustus 220

Aetherios dixere ; deum namque ire per omnes
 Terrasque tractusque maris caelumque profundum ;
 Hinc pecudes, armenta, viros, genus omne ferarum,
 Quemque sibi tenues nascentem arcessere vitas ;
 Scilicet huc reddi deinde ac resoluta referri 225
 Omnia, nec morti esse locum, sed viva volare
 Sideris in numerum atque alto succedere caelo.

Si quando sedem angustam servataque mella
 Thesauris relines, prius haustu sparsus aquarum
 Ora fove, fumosque manu praetende sequaces. 230
 Bis gravidos cogunt fetus, duo tempora messis,
 Taygete simul os terris ostendit honestum
 Plias et Oceani spretos pede repulit amnes,
 Aut eadem sidus fugiens ubi Piscis aquosi
 Tristior hibernas caelo descendit in undas. 235

Illis ira modum supra est, laesaeque venenum
 Morsibus inspirant, et spicula caeca relinquunt
 Affixae venis, animasque in vulnere ponunt.
 Sin duram metues hiemem parcesque futuro
 Contusosque animos et res miserabere fractas : 240
 At suffire thymo cerasque recidere inanes
 Quis dubitet ? nam saepe favos ignotus adedit
 Stellio et lucifugis congesta cubilia blattis
 Immunisque sedens aliena ad pabula fucus ;
 Aut asper crabro imparibus se immiscuit armis, 245
 Aut dirum, tineae, genus, aut invisae Minervae
 Laxos in foribus suspendit aranea casses.
 Quo magis exhaustae fuerint, hoc acrius omnes
 Incumbent generis lapsi sarcire ruinas,
 Complebuntque foros et floribus horrea texent. 250

Si vero, quoniam casus apibus quoque nostros
 Vita tulit, tristi languebunt corpora morbo—
 Quod jam non dubiis poteris cognoscere signis :

Continuo est aegris alius color ; horrida vultum
 Deformat macies ; tum corpora luce carentum 255
 Exportant tectis et tristia funera ducunt ;
 Aut illae pedibus connexae ad limina pendent,
 Aut intus clausis cunctantur in aedibus, omnes
 Ignavaeque fame et contracto frigore pigrae.
 Tum sonus auditur gravior, tractimque susurrant, 260
 Frigidus ut quondam silvis immurmurat Auster ;
 Ut mare sollicitum stridit refluentibus undis ;
 Aestuat ut clausis rapidus fornacibus ignis.
 Hic jam galbaneos suadebo incendere odores,
 Mellaque arundineis inferre canalibus, ultro 265
 Hortantem et fessas ad pabula nota vocantem.
 Proderit et tunsum gallae admiscere saporem
 Arentesque rosas, aut igni pingua multo
 Defruta, vel Psythia passos de vite racemos
 Cecropiumque thymum et grave olentia centaurea. 270
 Est etiam flos in pratis, cui nomen amello
 Fecere agricolae, facilis quaerentibus herba ;
 Namque uno ingentem tollit de caespite silvam,
 Aureus ipse, sed in foliis, quae plurima circum
 Funduntur, violae subluce purpura nigrae ; 275
 Saepe deum nexis ornatae torquibus arae ;
 Asper in ore sapor ; tonsis in vallibus illum
 Pastores et curva legunt prope flumina Mellae.
 Hujus odorato radices incoque Baccho,
 Pabulaque in foribus plenis appone canistris. 280
 Sed si quem proles subito defecerit omnis,
 Nec, genus unde novae stirpis revocetur, habebit,
 Tempus et Arcadii memoranda inventa magistri
 Pandere, quoque modo caesis jam saepe juvencis
 Insincerus apes tulerit cruor. Altius omnem 285
 Expediam prima repetens ab origine famam.

Nam qua Pellaei gens fortunata Canopi
 Accolit effuso stagnantem flumine Nilum
 Et circum pictis vehitur sua rura phaselis,
 Quaque pharetratae vicinia Persidis urget, 290
 Et viridem Aegyptum nigra fecundat arena,
 Et diversa ruens septem discurrit in ora
 Usque coloratis amnis devexus ab Indis,
 Omnis in hac certam regio jacet arte salutem.
 Exiguus primum, atque ipsos contractus ad usus, 295
 Eligitur locus; hunc angustique imbrice tecti
 Parietibusque premunt arctis, et quattuor addunt,
 Quattuor a ventis, obliqua luce fenestras.
 Tum vitulus bima curvans jam cornua fronte
 Quaeritur; huic geminae nares et spiritus oris 300
 Multa reluctanti obstruitur, plagisque perempto
 Tunsae per integram solvuntur viscera pellem.
 Sic positum in clauso linquunt, et ramea costis
 Subjiciunt fragmenta, thymum, casiasque recentes.
 Hoc geritur Zephyris primum impellentibus undas, 305
 Ante novis rubeant quam prata coloribus, ante
 Garrula quam tignis nidum suspendat hirundo.
 Interea teneris tepefactus in ossibus humor
 Aestuat, et visenda modis animalia miris,
 Trunca pedum primo, mox et stridentia pennis, 310
 Miscentur, tenuemque magis magis aera carpunt,
 Donec, ut aestivis effusus nubibus imber,
 Erupere, aut ut, nervo pulsante, sagittae,
 Prima leves ineunt si quando proelia Parthi.
 Quis deus hanc, Musae, quis nobis extudit artem? 315
 Unde nova ingressus hominum experientia cepit?
 Pastor Aristaeus fugiens Peneia Tempe,
 Amissis, ut fama, apibus morboque fameque,
 Tristis ad extremi sacrum caput adstitit amnis,

Multa querens, atque hac affatus voce parentem : 320
 “ Mater, Cyrene mater, quae gurgitis hujus
 Ima tenes, quid me praeclara stirpe deorum—
 Si modo, quem perhibes, pater est Thymbraeus Apollo—
 Invisum fatis genuisti ? aut quo tibi nostri
 Pulsus amor ? quid me caelum sperare jubebas ? 325
 En etiam hunc ipsum vitae mortalis honorem,
 Quem mihi vix frugum et pecudum custodia sollers
 Omnia tentanti extuderat, te matre, relinquo.
 Quin age, et ipsa manu felices erue silvas,
 Fer stabulis inimicum ignem atque interfice messes, 330
 Ure sata, et validam in vites molire bipennem,
 Tanta meae si te ceperunt taedia laudis.”

At mater sonitum thalamo sub fluminis alti
 Sensit. Eam circum Milesia vellera Nymphae
 Carpebant, hyali saturo fucata colore, 335
 Drymoque, Xanthoque, Ligeaque, Phyllodoceque,
 Caesariem effusae nitidam per candida colla,
 [Nesaeae, Spioque, Thaliaque, Cymodoceque,]
 Cydippeque et flava Lycorias, altera virgo,
 Altera tum primos Lucinae experta labores, 340
 Clioque, et Beroe soror, Oceanitides ambae,
 Ambae auro, pictis incinctae pellibus ambae,
 Atque Ephyre, atque Opis, et Asia Deiopea,
 Et tandem positis velox Arethusa sagittis.
 Inter quas curam Clymene narrabat inanem 345
 Vulcani, Martisque dolos et dulcia furta,
 Aque Chao densos divum numerabat amores.
 Carmine quo captae dum fuis mollia pensa
 Devolvunt, iterum maternas impulit aures
 Luctus Aristaei, vitreisque sedilibus omnes 350
 Obstupuere ; sed ante alias Arethusa sorores
 Prospiciens summa flavum caput extulit unda

Et procul: "O gemitu non frustra exterrita tanto,
 Cyrene soror, ipse tibi, tua maxima cura,
 Tristis Aristaeus Penei genitoris ad undam 355
 Stat lacrimans, et te crudelem nomine dicit."
 Huic percussa nova mentem formidine mater,
 "Duc, age, duc ad nos; fas illi limina divum
 Tangere," ait. Simul alta jubet discedere late
 Flumina, qua juvenis gressus inferret. At illum 360
 Curvata in montis faciem circumstetit unda
 Accepitque sinu vasto misitque sub amnem.
 Jamque domum mirans genetricis et humida regna,
 Speluncisque lacus clausos, lucosque sonantes,
 Ibat, et ingenti motu stupefactus aquarum 365
 Omnia sub magna labentia flumina terra
 Spectabat diversa locis, Phasimque, Lycumque,
 Et caput, unde altus primum se erumpit Enipeus,
 Unde pater Tiberinus, et unde Aniena fluenta,
 Saxosusque sonans Hypanis, Mysusque Caicus, 370
 Et gemina auratus taurino cornua vultu
 Eridanus, quo non alius per pingua culta
 In mare purpureum violentior effluit amnis.
 Postquam est in thalami pendentia pumice tecta
 Perventum et nati fletus cognovit inanes 375
 Cyrene, manibus liquidos dant ordine fontes
 Germanae, tonsisque ferunt mantelia villis;
 Pars epulis onerant mensas et plena reponunt
 Pocula; Panchaeis adolescunt ignibus irae;
 Et mater, "Cape Maeonii carchesia Bacchi: 380
 Oceano libemus," ait. Simul ipsa precatur
 Oceanumque patrem rerum Nymphasque sorores,
 Centum quae silvas, centum quae flumina servant.
 Ter liquido ardentem perfudit nectare Vestam,
 Ter flamma ad summum tecti subjecta reluxit. 385

Omine quo firmans animum sic incipit ipsa :

“ Est in Carpathio Neptuni gurgite vates,
 Caeruleus Proteus, magnum qui piscibus aequor
 Et juncto bipedum curru metitur equorum.
 Hic nunc Emathiae portus patriamque revisit 390
 Pallenen ; hunc et Nymphae veneramur et ipse
 Grandaevus Nereus ; novit namque omnia vates,
 Quae sint, quae fuerint, quae mox ventura trahantur ;
 Quippe ita Neptuno visum est, immania cujus
 Armenta et turpes pascit sub gurgite phocas. 395
 Hic tibi, nate, prius vinclis capiendus, ut omnem
 Expediat morbi causam, eventusque secundet.
 Nam sine vi non ulla dabit praecepta, neque illum
 Orando flectes ; vim duram et vincula capto
 Tende ; doli circum haec demum frangentur inanes. 400
 Ipsa ego te, medios quum sol accenderit aestus,
 Quum sitiunt herbae, et pecori jam gratior umbra est,
 In secreta senis ducam, quo fessus ab undis
 Se recipit, facile ut somno aggrediare jacentem.
 Verum ubi correptum manibus vinclisque tenebis, 405
 Tum variae eludent species atque ora ferarum.
 Fiet enim subito sus horridus, atraque tigris,
 Squamosusque draco, et fulva cervice leaena ;
 Aut acrem flammae sonitum dabit, atque ita vinclis
 Excidet, aut in aquas tenues dilapsus abibit. 410
 Sed quanto ille magis formas se vertet in omnes,
 Tanto, nate, magis contende tenacia vincla,
 Donec talis erit mutato corpore, qualem
 Videris, incepto tegeret quum lumina somno.”

Haec ait, et liquidum ambrosiae diffundit odorem, 415
 Quo totum nati corpus perduxit ; at illi
 Dulcis compositis spiravit crinibus aura,
 Atque habilis membris venit vigor. Est specus ingens

Exesi latere in montis, quo plurima vento
 Cogitur inque sinus scindit sese unda reductos, 420
 Deprensus olim statio tutissima nautis ;
 Intus se vasti Proteus tegit objice saxi.
 Hic juvenem in latebris aversum a lumine Nympha
 Collocat ; ipsa procul nebulis obscura resistit.
 Jam rapidus torrens sitientes Sirius Indos 425
 Ardebat caelo, et medium sol igneus orbem
 Hauserat ; arebant herbae, et cava flumina siccis .
 Faucibus ad limum radii tepefacta coquebant :
 Quum Proteus consueta petens e fluctibus antra
 Ibat ; eum vasti circum gens humida ponti 430
 Exsultans rorem late dispersit amaram.
 Sternunt se somno diversae in litore phocae ;
 Ipse, velut stabuli custos in montibus olim,
 Vesper ubi e pastu vitulos ad tecta reducit,
 Auditisque lupos acuunt balatibus agni, 435
 Considit scopulo medius, numerumque recenset.
 Cujus Aristaeo quoniam est oblata facultas,
 Vix defessa senem passus componere membra,
 Cum clamore ruit magno, manicisque jacentem
 Occupat. Ille suae contra non immemor artis 440
 Omnia transformat sese in miracula rerum,
 Ignemque, horribilemque feram, fluviumque liquentem.
 Verum ubi nulla fugam reperit fallacia, victus
 In sese redit, atque hominis tandem ore lecutus :
 “ Nam quis te, juvenum confidentissime, nostras 445
 Jussit adire domos ? quidve hinc petis ? ” inquit. At ille :
 “ Scis, Proteu, scis ipse ; neque est te fallere quidquam ;
 Sed tu desine velle. Deum praecepta secuti
 Venimus, hinc lapsis quaesitum oracula rebus.”
 Tantum effatus. Ad haec vates vi denique multa 450
 Ardentes oculos intorsit lumine glauco,

Et graviter frendens sic fatis ora resolvit :

“ Non te nullius exercent numinis irae :

Magna luis commissa : tibi has miserabilis Orpheus
Haud quaquam ob meritum poenas, ni Fata resistant, 455
Suscitat, et rapta graviter pro conjuge saevit.

Illa quidem, dum te fugeret per flumina praeceps,
Immanem ante pedes hydram moritura puella
Servantem ripas alta non vidit in herba.

At chorus aequalis Dryadum clamore supremos 460

Implerunt montes ; flerunt Rhodopeiae arces,
Altaque Pangaea, et Rhesi Mavortia tellus,
Atque Getae, atque Hebrus, et Actias Orithyia.

Ipsae, cava solans aegrum testudine amorem,
Te, dulcis conjux, te solo in litore secum, 465

Te veniente die, te decedente canebat.

Taenarias etiam fauces, alta ostia Ditis,

Et caligantem nigra formidine lucum

Ingressus, Manesque adiit Regemque tremendum,
Nesciaque humanis precibus mansuescere corda. 470

At cantu commotae Erebi de sedibus imis

Umbrae ibant tenues simulacraque luce carentum,

Quam multa in foliis avium se millia condunt,

Vesper ubi aut hibernus agit de montibus imber,

Matres atque viri, defunctaque corpora vita 475

Magnanimum heroum, pueri innuptaeque puellae,

Impositique rogis juvenes ante ora parentum ;

Quos circum limus niger et deformis arundo

Cocyti tardaque palus inamabilis unda

Alligat, et novies Styx interfusa coercet. 480

Quin ipsae stupuere domus atque intima Leti

Tartara caeruleosque implexae crinibus angues

Eumenides, tenuitque inhians tria Cerberus ora,

Atque Ixionii vento rota constitit orbis.

Jamque pedem referens casus evaserat omnes, 485
 Redditaque Eurydice superas veniebat ad auras,
 Pone sequens,—namque hanc dederat Proserpina legem—
 Quum subita incautum dementia cepit amantem,
 Ignoscenda quidem, scirent si ignoscere Manes :
 Restitit, Eurydicenque suam, jam luce sub ipsa, 490
 Inmemor, heu ! victusque animi respexit. Ibi omnis
 Effusus labor, atque immitis rupta tyranni
 Foedera, terque fragor stagnis auditus Avernus.
 Illa, “ Quis et me,” inquit, “ miseram, et te perdidit,
 Orpheu,
 Quis tantus furor ? En iterum crudelia retro 495
 Fata vocant, conditque natantia lumina somnus.
 Jamque vale : feror ingenti circumdata nocte,
 Invalidasque tibi tendens, heu non tua, palmas !”
 Dixit, et ex oculis subito, ceu fumus in auras
 Commixtus tenues, fugit diversa, neque illum, 500
 Prensantem nequicquam umbras et multa volentem
 Dicere, praeterea vidit ; nec portitor Orci
 Amplius objectam passus transire paludem.
 Quid faceret ? quo se rapta bis conjuge ferret ?
 Quo fletu Manes, qua Numina voce moveret ? 505
 Illa quidem Stygia nabat jam frigida cymba.
 Septem illum totos perhibent ex ordine menses
 Rupe sub aëria deserti ad Strymonis undam
 Flevisse, et gelidis haec evolvisse sub antris,
 Mulcentem tigres et agentem carmine quercus ; 510
 Qualis populea maerens philomela sub umbra
 Amissos queritur fetus, quos durus arator
 Observans nido implumes detraxit ; at illa
 Flet noctem, ramoque sedens miserabile carmen
 Integrat, et maestis late loca questibus implet. 515
 Nulla Venus, non ulli animum flexere hymenaei.

Solus Hyperboreas glacies Tanaimque nivalem
 Arvaque Rhipaeis numquam viduata pruinis
 Lustrabat, raptam Eurydicen atque irrita Ditis
 Dona querens; spretae Ciconum quo munere matres 520
 Inter sacra deum nocturnique orgia Bacchi
 Discerptum latos juvenem sparsere per agros.
 Tum quoque marmorea caput a cervice revulsum
 Gurgite quum medio portans Oeagrius Hebrus
 Volveret, "Eurydicen" vox ipsa et frigida lingua, 525
 "Ah miseram Eurydicen"! anima fugiente vocabat;
 Eurydicen toto referebant flumine ripae."

Haec Proteus, et se jactu dedit aequor in altum,
 Quaque dedit, spumantem undam sub vertice torsit.
 At non Cyrene; namque ultro affata timentem: 530

"Nate, licet tristes animo deponere curas.
 Haec omnis morbi causa; hinc miserabile Nymphae,
 Cum quibus illa choros lucis agitabat in altis,
 Exitium misere apibus. Tu munera supplex
 Tende petens pacem, et faciles venerare Napaeas; 535
 Namque dabunt veniam votis, irasque remittent.
 Sed modus orandi qui sit, prius ordine dicam.
 Quattuor eximios praestanti corpore tauros,
 Qui tibi nunc viridis depascunt summa Lycaeï,
 Delige, et intacta totidem cervice juvencas. 540
 Quattuor his aras alta ad delubra dearum
 Constitue, et sacrum jugulis demitte cruorem,
 Corporaque ipsa boum frondoso desere luco.
 Post, ubi nona suos Aurora ostenderit ortus,
 Inferias Orphei Lethaea papavera mittes, 545
 Et nigram mactabis ovem, lucumque revises;
 Placatam Eurydicen vitula venerabere caesa."

Haud mora ; continuo matris praecepta facessit ;
Ad delubra venit, monstratas excitat aras,
Quattuor eximios praestanti corpore tauros 550
Ducit, et intacta totidem cervice juvencas.
Post, ubi nona suos Aurora induxerat ortus,
Inferias Orphei mittit, lucumque revisit.
Hic vero subitum ac dictu mirabile monstrum
Aspiciunt, liquefacta boum per viscera toto 555
Stridere apes utero et ruptis effervere costis,
Immensasque trahi nubes, jamque arbore summa
Confluere et lentis uvam demittere ramis.

Haec super arborum cultu pecorumque canebam
Et super arboribus, Caesar dum magnus ad altum 560
Fulminat Euphraten bello, victorque volentes
Per populos dat jura, viamque affectat Olympo.
Illo Vergilium me tempore dulcis alebat
Parthenope, studiis florentem ignobilis oti,
Carmina qui lusi pastorum, audaxque juventa, 565
Tityre, te patulae cecini sub tegmine fagi.

LIFE AND WRITINGS OF VIRGIL.

(Compiled principally from the editions of Conington, Bryce and Keightley.)

P. VERGILIUS MARO was born on the 15th of October, a. u. c. 684 (B. C. 70), in the first consulship of Cn. Pompeius Magnus and M. Licinius Crassus, at Andes, (now Pietola), a village near Mantua. The poet Horace, afterwards one of his friends, was born B. C. 65; and Octavianus Caesar, afterwards the emperor Augustus, and his patron, B. C. 63. His father, Virgilius Maro, had a small farm, which he cultivated. His mother's name was Maia. The son was sent first to Cremona and afterwards to Mediolanum (Milan) for his education; and, at the former city he assumed the *toga virilis* on the day on which he commenced his sixteenth year. Subsequently he went to Neapolis (Naples), and studied under the poet Parthenius, from whom it is said he learned Greek. He also received instruction, and probably at Rome, from the Epicurean philosopher Syro.

The health of Virgil was always feeble, and there is no evidence of his attempting to rise by those means by which a Roman gained distinction, oratory and the practice of arms. It is probable that he returned to his paternal farm about a. u. c. 709, and here he may have written some of the small pieces which are attributed to him, the *Culex*, *Ciris*, *Moretum*, *Copa* and others; though their authorship is doubtful.

The death of Julius Caesar, B. C. 44, raised up two parties in the state. M. Antonius and Octavianus Caesar were the heads of the Julian party; Brutus and Cassius of the opposite faction; and their defeat at Philippi, B. C. 42, by Antony and Octavianus, gave the supreme power to the two victorious generals. Upon the return of Octavianus to Italy, (Antony being absent in Asia), he began to assign to his soldiers lands which had been promised them for their services; and in thus providing for the soldiers many of the occupiers of the lands were turned out. The lands of Cremona were among those taken for this distribution, and it would seem that upon their not proving sufficient for the soldiers to whom they had been assigned, the adjoining district of Mantua (Cf. E. 9, 28), including Andes, was either taken possession of by the soldiers forcibly, or given to them in addition: in conse-

quence of which Virgil was deprived of his estate. It is said that it was seized by a veteran named Claudius; that Asinius Pollio, who was then governor of Gallia Transpadana, advised Virgil to apply to Octavianus at Rome for the restitution of his land, and that Octavianus granted his request. It is supposed that Virgil wrote the Eclogue which stands first in our editions, to commemorate his gratitude to Octavianus Caesar for this favor. After the termination of the war of Perusia, Pollio fell for a time into disfavor with Octavianus, who sent Alfenus Varus to supplant him in the government of his province. A second division of lands now took place, and Virgil was again dispossessed, by a centurion named Arrius, who, on the poet's asserting his claim to the lands, drew his sword on him, and Virgil narrowly escaped with his life. It is said that upon this occasion also Virgil went to Rome, and there composed the ninth Eclogue, and that by the intercession of his friends, aided perhaps by his poetry, he again succeeded in recovering his farm. The Eclogues were written, at various intervals, between a. u. c. 711 or 712 and 716: see introduction to the notes on the Eclogues.

The Georgica was undertaken at the suggestion of Maecenas; and from a. u. c. 717 to 724 (or 723—725, as others suppose), the poet dedicated his energies to the elaboration of this poem. There is reason to believe that it was written at Naples, where he had fixed his permanent abode on account of the climate.

After completing the Georgics he devoted himself to the composition of his epic poem, the Aeneid; a work which he seems to have long contemplated, for he gives hints of such a design both in the Eclogues and the Georgics. (Cf. E. 6, 3 sq: G. 3, 46—48). Upon this poem he was engaged during eleven years, from a. u. c. 725—735, during the most of which time he probably resided at Naples. After he had completed the rough-draft of his epic, he felt that a personal inspection of the scenes and manners of more eastern regions was indispensable to ensure propriety of description and truthfulness of coloring in a work which dealt with topics so various and places so remote. He therefore undertook a journey into Greece and Asia Minor, intending to remain in those countries for several years, and finally to revise the Aeneid previous to its publication. But while at Athens he met Augustus, who was returning from Samos, where he had spent the winter of B. C. 20, and Virgil, feeling perhaps more indisposed than usual, was persuaded by him to abandon his intended tour, and he thereupon accompanied the emperor to Megara and thence to Italy. His health, which had been long declining, was now completely broken, and he died soon after his arrival at Brundisium, on the 22d of September, B. C. 19 (a. u. c. 735), not having quite completed his fifty-first year. His remains were, by his own request, conveyed to Naples, and buried on the Via Puteolana, about two miles from that city. Donatus says that the inscription placed on his tomb,

Mantua me genuit, Calabri rapuere, tenet nunc
Parthenope. Cecini pascua, rura, duces,

was written by the poet himself; but this is improbable. It is said that in

his last illness he wished to burn the *Aeneid*, to which he had not given the finishing touches; that his friends would not allow him, and that after his death Augustus committed it to the poet's friends L. Varius and Plotius Tucca, with directions to revise and amend, but to make no additions whatever to it; and they are said to have made but very few and slight changes in the work; adding nothing to it, and leaving the unfinished verses as left by the poet. It is this emended edition of the poem which we possess at present.

The poet had been enriched by the liberality of his patrons, and he left behind him a considerable property and a house on the Esquiline Hill, near the gardens of Maecenas. He employed his wealth liberally; and his library, which was doubtless a good one, was easy of access. He used to send his parents money every year. His father, who became blind, did not die before his son had attained a mature age. Two brothers of Virgil also died before him. Poetry was not the only study of Virgil, but he applied himself also to agriculture and to medicine. His stature was tall, his complexion dark, and his appearance that of a rustic. He was modest and retiring, of a kind and amiable disposition, and in purity of moral character he compared favorably with the Romans of his day. In his fortunes and his friends Virgil was a happy man. Munificent patronage gave him ample means of enjoyment and of leisure; and he had the friendship of all the most accomplished men of the day, among whom Horace entertained a strong affection for him. His fame, which was established in his life-time, was cherished after his death, as an inheritance in which every Roman had a share; and his works became school-books even before the death of Augustus, and continued such for centuries after. The learned poems of Virgil soon gave employment to commentators and critics. Aulus Gellius has numerous remarks on Virgil, and Macrobius, in his *Saturnalia*, has filled four books (3—6), with his critical remarks on Virgil's poems.

Virgil borrowed freely, not only from the Greeks, but from the elder Latin poets, and even his contemporaries. His *Eclogues* are largely imitative of the *Idyls* of the Greek poet Theocritus, who flourished in the third century before the Christian era; but still, they differ much from the poems of the accomplished Sicilian, as well in subject as in treatment and in coloring, and though wanting the ease, grace and native simplicity of those *Idyls*, they are nevertheless most truthful echoes of Roman feeling and sentiment, and most just representations of the manners and customs of the Italian rustics of that day.

The "*Works and Days*" of Hesiod supplied the model for the great agricultural poem of Virgil, though the facts and principles set forth in it are largely borrowed from other sources, Greek as well as Latin. The *Georgics* are the most finished specimen of the Mantuan Muse, and display perhaps the greatest amount of independent thought, artistic arrangement and elegant embellishment. The skill of the poet and artist is wondrously displayed in this poem by the manner in which he assort and arranges the stores of his knowledge, and adapts his precepts to Roman uses. No less remarkable are the judgment and taste with which he interweaves amidst didactic rules

those delightful episodes, that, by interest of story, beauty of sentiment and charm of language and of versification, remove the dryness and tedium of the subject.

The *Aeneid* has been cast in a mould thoroughly Greek; its ideas, its plan and its arrangement, are derived from Greek sources. Homer especially is laid under heavy contributions, the *Odyssey* supplying matter for the first six books and the *Iliad* for the remainder; and Virgil has also borrowed for this poem from Apollonius Rhodius and other Alexandrines, and, among the Latins, from Naevius and Ennius. But a glance at the main incidents, as set forth in the Argument of each book of the *Aeneid*, will justify us in ascribing to Virgil a prolific genius and an extraordinary power of amplification. The poet's aim in this work was to exalt the Roman people and State and the Julian family, and to introduce into his epic notices, more or less extended, of all the most glorious events and noble characters in his country's history. The expectations raised by Virgil's promise of an epic poem on a national subject were extremely high. It is said that Augustus was so anxious to see at least some part of it, that he wrote from Spain to the poet in the most pressing terms, requesting him to send him, if no more, the first sketch of it, or even a single paragraph. This however Virgil declined doing, on account of the unfinished state of the work; but some time after he read certain portions of the poem to him, and among others the sixth book containing (vs. 862 sq.) the well-known allusion to the virtues of the youth Marcellus, who was cut off by a premature death. Octavia, Caesar's sister, is said to have been present when the poet was reciting this allusion to her son, and to have fainted from her emotions. She rewarded the poet munificently for his excusable flattery. But epic poetry seems not to have been the forte of our poet; and the *Aeneid*, when compared with the *Iliad*, wants the natural simplicity and quiet grandeur of that foremost of epics.

P. VERGILI MARONIS BUCOLICON LIBER.

The title *Bucolica* was probably given to these poems by Virgil himself; that of *Ecloga* is supposed to have been added by the grammarians. For the origin and import of these terms see the Lexicon.

The Eclogues, according to Spohn, were composed in the following order:

II.	a. u. c.	711 or 712.	B. C.	43 or 42.
III.	"	712.	"	42.
V.	"	712.	"	42.
I.	"	713.	"	41.
IX.	"	714.	"	40.
IV.	"	714.	"	40.
VI.	"	714.	"	40.
VIII.	"	715.	"	39.
VII.	"	716.	"	38.
X.	"	716.	"	38.

It is probable that the Eclogues were collected and arranged in their present order by the poet himself; but that their titles were prefixed by others.

ECLOGA I.—TITYRUS.

ARGUMENT.

The first Eclogue, entitled Tityrus, consists of a dialogue between two Italian shepherds, Tityrus and Meliboeus. Meliboeus is represented as leaving his native country and going into exile. While driving before him his tired and feeble flock, he meets with Tityrus, a neighboring shepherd, whom he finds quietly playing upon his pipe under the shade of a spreading beech, while the rest of his countrymen, like himself, were compelled by colonies of soldiers to yield up their cherished fields and homes and to flee to foreign lands.

In reply to the enquiries of Meliboeus, Tityrus relates in what manner he obtained his liberty and his happy exemption from the common calamity with which his fellow countrymen were visited. Tityrus, as it appears, belonged to that class of bondmen, who were employed by the wealthier Romans as husbandmen and shepherds. These frequently obtained their freedom by paying their masters an equivalent for their services. The master of Tityrus, we learn, resided at Rome, whither Tityrus, as he informs us, went, when now well advanced in years, for the purpose of obtaining his manumission. His journey having been crowned with success, he speaks in

very grateful terms of the kindness of his master, whom he resolves henceforth to honor as a god.

Such appears to be the outline of the subject assumed by the poet; but under this, as a kind of allegory, Virgil seems to have depicted his own fortunes, and to have expressed his personal obligations to his imperial benefactor, Caesar Octavianus, for protecting him in the enjoyment of his rural home near Mantua:—see the sketch of his Life. This allegorical meaning must not however be sought for in every part of the Eclogue; for while in some passages it is easy to conceive, that in the person of Tityrus Virgil himself is speaking, yet it is only in his character of a shepherd and slave that Tityrus most frequently appears.

NOTES ON THE FIRST ECLOGUE.

1. *Tu*. The contrast between the lot of Meliboeus and that of Tityrus is marked by the use of *tu* distinctively in the first line and of *nos* in the third. Gr. § 209, R. 1. (*b*). So *nos—tu*, v. 4.—*Fagi*. The beech-tree is repeatedly mentioned by Virgil in connection with Mantua and with his rural possessions in the neighborhood of that city. See E. 2, 3; 3, 12; 9, 9: G. 4, 566. It has been said that at the present time it is not to be found in that region; but it is stated by Eustace, in his “Classical Tour through Italy,” that “the ‘spreading beech’ still delights in the soil and adorns the banks of the Mincius in all its windings.” *Con*.

2. *Silvestrem Musam*, ‘woodland lay,’ ‘pastoral song.’ See in *Lex. musa*, II. A. Cf. *Fistula silvestrem ne cesset fundere Musam*. Lucr. 4, 589. In Italy the flocks and herds graze in the woodlands during the heats of summer. *Wch*.—*Tenui avena*, ‘upon a slender pipe.’ By what figure are *avena* here and *calamus* in the 10th line put for *fistula*? Gr. § 324.—*Meditaris*, ‘art composing,’ *Jahn*, *Wr.*, *Forb.*, *Con*. ‘art practising,’ *H*. Cf. E. 6, 8 and 82.

3. *Patriae*, ‘paternal farm,’ ‘home.’ Cf. v. 68.—*Fines*. What is the primitive meaning of *finis*? What does it signify here? By what figure is the latter signification derived from the former? Gr. § 324,

4. *Lentus*, ‘at ease’; presenting a strong contrast with *fugere*.

5. *Resonare Amaryllida*. Amaryllis is a shepherdess beloved by Tityrus. *Amaryllida*, a Greek accusative from *Amaryllis*, *idis*, Gr. § 80, I. See also Gr. § 231, R. 3. (*b*).

6. *Deus*, i. e. *dominus Tityri*. So far as Virgil here alludes to his own fortunes, he distinguishes by the appellation of *deus* his benefactor Augustus. *H*.—*Otia* poetically for *otium*, Gr. § 98.

7. *Mihi deus*, Gr. § 211, R. 5 and note; 222, R. 8. N.; 227, R. 4.—*Illius*, Gr. § 283, Exc. 4.

8. Mark the poetic form of expression instead of the simple *ei sacrificabo*. *H*. Explain the difference between *saepe* in the text and its synonym *crebro*; see these words in *Lex*.—*Imbuet*, scil. *sanguine suo*. *Wr*.—*Nostris ab ovilibus*. Tityrus, both before and after his manumission, seems to have occupied the place of steward or head servant, and hence speaks of his master’s possessions as in some sense his own. Cf. E. 9, 2. *Voss* and *Sp*.

9. *Errare* marks the movement of flocks and herds when roaming without constraint and feeding as they go. So Milton, as quoted by Martyn:

“Russet lawns and fallows grey

Where the nibbling flocks do *stray*.”—*Ipsum*, scil. *me*,

which is implied in the preceding *meas*, Gr. § 206, (12).

10. *Ludere* here corresponds exactly with the English ‘to play,’ i. e. to amuse oneself with performing.—*Quae vellem*. Repeat the grammar rule for the mood of *vellem*.—*Permisit*, Gr. § 273, 4.

11. *Equidem*, see Gr. § 191, R. 4. With verbs of what person is *equidem* commonly joined? See Lex.—*Invideo*, scil. *tibi*.—*Magis*=*potius*, ‘rather’.

12. *Usque adeo*, ‘so greatly,’ ‘to such a degree.’ The clause *undique totis*, etc. assigns the reason for the expression *miror magis*, and in prose would be introduced by *nam*, ‘for,’ or *quum*, ‘since.’—*Turbatur*, impers. ‘there is confusion.’ See in Lex. under *turbo*, B. II, and Gr. § 184, 2. (b).—*Ipse . . . aeger*, Gr. § 205, R. 1.

13. *Aeger*, scil. *curis et sollicitudine*, ‘sick at heart.’ Cf. A. 1, 208; 4, 35.—*Ago* is opposed to *errare* (v. 9), and marks the contrast in the condition of the flocks of Meliboeus and Tityrus.—*Vix*, ‘with difficulty,’ she is so weak. *K*.

14. Mark the position of *namque* placed poetically so far from the beginning of the clause. See *namque* in Lex. and Gr. § 279, 3 (a) and (e).

15. *Spem*, in a concrete signification, see Lex. B. 2.—Every word in this line marks the tender concern of the shepherd for his flock, and his grief on account of their sufferings.—*Reliquit*; this would seem to intimate that the kids were born dead, or died soon after their birth; for kids and lambs can walk as soon as they are born, and Meliboeus would probably have carried them sooner than leave them to die of hunger. *K*.

16. *Si mens non laeva fuisset*. An apodosis seems here to be implied rather than expressed, such as, *quod nos monuisset, si*, etc. *S. & Z*.

17. *De caelo tactas*. Pomponius says, on the authority of lost works of the grammarians, that the striking of fruit-bearing trees by lightning, was an omen of evil; that of the olive foreboding barrenness, and that of the oak banishment. If this could be established, it would fix the *malum hoc* to be Meliboeus’ exile, v. 4, not the loss of the goat’s twins. *Con.*—*Praedicere*. See respecting this use of the present infinitive, Gr. § 268, R. 1, (a).

18. *Praedixit*, scil. *hoc malum*; but this line is not found in the best manuscripts, and is commonly considered spurious. Cf. E. 9, 15.

19. *Sed tamen*, more emphatically than either of these particles separately, marks a transition to another subject. In the present case they mark a return to what had been said by Tityrus respecting the kindness of his master, vs. 6–10. Cf. G. 1, 79. *Wr.*—*Iste* has its usual reference to the person addressed, ‘that of yours.’ See Lex. and Gr. § 207, R. 25.—*Qui sit*: see E. 2, 19, note. Why is *sit* put in the subjunctive?—*Da*, i. e. *ede, dic, edissere*. *H*. See also *do*, B. 6, in Lex.

20. *Urbem quam*, etc. Tityrus, instead of answering directly who the deity is, deviates into a description of Rome, which differs, he says, not merely in size, but in kind from other cities.

21. *Huic nostrae*, sc. *urbi*, i. e. Mantua, which was about three miles from Andes, our post's native village. *Forb.*

22. *Pastores*, in apposition with *nos* understood.—*Ovium teneros fetus*, Gr. § 323, 2, (4).—*Depellere*, 'to drive down.' The lambs are here said *depelli*, to be driven down, because they were driven to Mantua from higher ground, for Andes was upon a mountain, at the foot of which was Virgil's farm, and Mantua was situated in a valley. Cf. E. 9, 7. *Sp.*, *Jahn*, *Forb.* *Depellere* is also frequently used for the removal of young animals from the dam in weaning. See E. 3, 82; 7, 15.

25. *Verum*. Respecting the different position of *verum* and *vero* when used as corroborative adversative particles, see these words in Lex. and Gr. § 279, 3, (a) and (c).—*Extulit* has a present force=*elatum gerit*. *Con.*

26. *Viburna*. The *viburnum* is a pliant shrub used for binding fagots, etc. *H.*

27. *Et* here introduces an emphatic question, denoting curiosity and surprise, *Forb.*: see *et* in Lex. II. 7.—*Tibi*. Gr. § 226.

28. *Libertas*, Gr. § 204, R. 11.—*Sera*, i. e. *quamquam sero*, *Forb.*—*Inertem*, scil. *me*. What Tityrus means by the term *iners*, he shows in v. 32, sq. where he speaks of his former negligence in adding to his *peculium* or private property.

29. *Candidior . . . cadebat* refers to the age of Tityrus, who in v. 47 is called *senex*. *Sp.* There is a peculiar appropriateness in thus indicating his age, because those who were manumitted shaved their beards, which while slaves they had permitted to grow. *Forb.*—*Tondenti*, scil. *mihi*. Respecting the time denoted by this participle see Gr. § 274, 2; in regard to its translation see Gr. § 274, 3, (a) and note 2, (a); and for its construction see Gr. § 211, R. 5, (1).

31. *Postquam*, 'since.'—*Habet*, Gr. § 145, I. 2. For the meaning of *habet* in this connection, which is similar to *tenebat* in v. 32, see *habeo*, K. in Lex.—*Amaryllis*, it appears, had become the *contubernalis* of Tityrus after Galatea, who had formerly occupied the same place, had left him. It was the custom of the Romans to give their slaves companions of the other sex. K.: see *contubernium* and *contubernalis* in Lex. and in Adam's Roman Antiquities.

33. *Peculi*, Gr. § 52; 322, 5. This is the form in Virgil of genitives of nouns in *ius* and *ium*. *Wr.*

34. *Multa*, the sing. used poetically for the plur.: see the word in Lex.—*Victima* is used in speaking of an animal of larger size, as a calf; *hostia* of a smaller animal, as a lamb, *Fronto de Differentia Vocabulorum*.

35. *Pinguis et*. *Et* is placed last, because *pinguis* is specially emphatic. *Jahn.*—*Ingratae*. Tityrus with comic peevishness calls the city ungrateful, because it did not pay him enough for the cherished productions of his farm to enable him to supply the exorbitant demands of Galatea and to carry home a handsome sum to add to his *peculium*. *Jahn.*

36. *Mihi dextra redibat*, Gr. § 211, R. 5, (1)='my right hand returned.'

37. Meliboeus says that he now comprehends, what he had been wondering at, why Amaryllis was so sad, and why she left the fruit hanging, each

on its own tree. *K.*—*Mirabar*, 'I used to wonder.'—*Quid*, Gr. § 235, R. 11.—*Amarylli*, Gr. § 81, R. Observe what animation is given to the sentence by the address to Amaryllis, as if present. *Forb.*—Explain the mood of *vocares*.

39. *Aberat* has its final syllable long by caesura, Gr. § 309, 2, (1).—*Ipsae pinus*, 'the very pines.' The various parts of nature called him back, because all suffered from his absence, pines (cf. E. 7, 65), springs (cf. E. 2, 59; 5, 40), and orchards all depending on his care, *Con.*

41. *Quid facerem*, Gr. § 260, R. 5.—Tityrus urges the necessity of his visit to Rome notwithstanding the grief thereby occasioned to Amaryllis.—*Servito exire*, i. e. *liberari*.

42. *Praesentes*=*propitios*, *faventes*, *H.*: see in *Lex. praesens*, *E.* under *praesum*.—*Alibi* belongs also to v. 41. *Forb.*

43. *Ilic*, i. e. *in hac urbe*, scil. *Roma*.—*Illum juvenem*, i. e. the master of Tityrus, the same whom in the sixth verse he calls *deus*. If we regard Virgil as here alluding to his own fortunes, *ille juvenis* must be understood of Caesar Octavianus, by whom his possessions had been restored. See note to v. 6. Caesar was at this time about twenty-two years old.

44. Tityrus had already commenced offering monthly sacrifices to his master as one of his domestic Lares, either at the Kalends, Ides or Nones.—*Senos*, poetically for *sex*. Gr. § 120, 4.—*Nostra*, Gr. § 209, R. 7, (b).

45. *Prinus* denotes the anxiety with which the response was sought, *Con.*, =*denum*, *tandem*, *Wr.*

46. *Pueri*, 'my lads.' *K.* i. e. *vernae*, *servi*, *H.*—*Submittite tauros*, 'rear,' or 'raise' for breeding, *alere ad gregem supplendum*. *H.*, *Wr.*, *Con.*, *Lade.*: see *summitto*, I. A. 2 in *Lex.*: Servius and some others would supply *jugo*, and explain it of subjecting the bullocks to the yoke.

47. *Tua . . . manebunt*, 'will remain yours.' The expression is derived from a judicial formula, *tua*, a predicate adjective, (Gr. § 210, R. 1 and R. 3, (2),) being the emphatic word, rather than *manebunt*. Cf. E. 9, 4 and 3, 23. *Wr.*, *Forb.*, *Lade.* According to Heyne *manebunt*, scil. *tibi*, i. e. *non eripientur*.

48. *Et*, see the word in *Lex.* II. 6.—*Quamvis lapis omnia nudus*, etc. This description of barren and desolate pastures is by some commentators referred to the neglected fields of the veteran soldiers, whose possessions adjoined those of Tityrus; by others (*Sp.*, *Wr.*, *Forb.*) more correctly, to the pastures of Tityrus (or Virgil) himself. Virgil's farm is described as situated partly at the foot of a rocky mountain and partly on the bank of the river Mincius, which overflowing formed stagnant marshes. *Sp.* The description may have been made less flattering than the truth would have warranted, either for the purpose of showing that Virgil was contented with little, or that the possessions taken from the soldier were not of much value. *Sp.* *Omnia*, the whole farm; not to be taken with *pascua*, *Con.*

49. *Limoso*, 'slimy,' i. e. *qui in solo limoso nasci solet*. *Wr.*

50. *Graves*=*languidas*, *ae gras*, *H.*, see in *Lex.* I. B. 3.—*Fetas*=*enixas*, *partu liberatas*, *H.*, see in *Lex.* B. II. In this and in the following line Meliboeus contrasts the exposure of his own flock, driven from place to place, with the security of that of Tityrus.—*Tentabunt*, 'injure,' 'harm.'

52. The connection of this line with the two preceding implies the omission of the adversative particle *sed*. Wr.—*Inter flumina nota*, ‘amid the well-known’ or ‘familiar streams.’ *Flumina*, according to some commentators, the small streams crossing his farm: Heyne and Jahn understand it to mean the Mincius and the Po: according to Wagner it is put for *flumen*, i. e. the Mincius, and by *inter flumina* he supposes the poet to mean, among the trees by the river.

53. *Sacros*, so called because mythology assigned to every spring a divinity.—*Frigus opacum*, i. e. *frigus loci opaci*. Cf. E. 2, 8.—*Ceptabis*, ‘you will seek.’

54. *Hinc tibi*, etc. Construe: *Hinc*, a vicino limite, *sepes Hyblaeis apibus florem salicti depasta*, saepe tibi *levi susurro* suadebit, *quae semper*, *somnum* inire, i. e.—shall lull you to sleep as it has ever done. *Quae semper*, as Weise suggests, is an elliptical relative clause in the sense of *ut semper*, (E. 6, 15), like *quae proxima litora*, A. 1, 157; and *quae* is here used for the corresponding adverb *quemadmodum*, like *quo*, A. 1, 8, for *quomodo*, *siquem*, ib. 181, for *sicubi*, Con. Wr. explains it, *quae semper depasta (est)*. *Vicino ab limite* serves as a kind of apposition to, or more precise designation of the import of *hinc*, ‘on this side, where is the neighboring boundary.’ Cf. *hic ad veteres fagos*, E. 3, 12: *huc . . . caeco lateri*, A. 2, 18, Wr. *Ab limite*, see *ab* in Lex. A. 5.

55. *Hyblaeis apibus*. The adjective *Hyblaeis* is to be considered in this connection as merely a poetical ornament, an *epitheton ornans*. In introducing the name of an animal, implement, natural product, etc., the Latin poets often thus qualify it by an adjective of a people or place, foreign to the subject and scenery of the poem, but among which people, or in which place, the thing spoken of is to be found either in great abundance or of excellent quality. And frequently, by the use of such adjective, excellence in a thing is denoted. This practice is very common with Virgil. Cf. E. 10, 59: G. 3, 345. Wr., *Forb.*, K.—*Florem* is the Greek or limiting accusative, Gr. § 234, II. and R. 1 and 2.—*Depasta* might very well be used for *depasta est*, but *depasta est* could not be used for *depascitur*, Con.—*Salicti* for *salicis*. The willow served the double purpose of a fence for the crops and a pasture for the bees. *Sp.*

56. *Levi susurro* ‘gentle murmur,’ from the bees and the leaves, Con.

57. *Hinc* corresponds to the same word in v. 54, and as the former *hinc* was defined more exactly by *vicino ab limite*, so this is in like manner defined by *alta sub rupe*. Wr. *Hinc*—*hinc*, see in Lex. *hinc*, I. B.—*Fron dator*. The various and multiplied labors of the vine-dresser are detailed in G. 2, 365, sq., 400, 407, 410; E. 2, 70; 9, 60.—*Cinet ad auras*, ‘send forth to the air his song,’ ‘fill the air with his song.’ Con.

58. *Nec tamen*. The singing of the vine-dresser in the vineyard does not interrupt the song of the wood-pigeons in the forest nor of the turtle-doves in the elms.—*Tua cura*, ‘your delight.’ Cf. E. 10, 22, Wr., Con.

59. *Gemere*, ‘to coo.’ The Romans kept turtle-doves on their farms, Con.

60. *Ante*, ‘sooner’: see in Lex. II. B. 2.—*Ergo*, i. e. on account of these

favors conferred on me by my master.—*Pascentur*. Tityrus compares the possibility of his forgetting his benefactor to other events that are impossible, viz. stags flying in the air, fishes living on dry land, and two nations migrating, each to the country of the other. *Jahn*.

61. *Destituent* with *nudos*. The context shows the thought to be that the fishes when thrown on shore shall begin to live as land animals, *Con*.

62. *Amborum*, of both nations, i. e. *Germanorum et Parthorum*. *Serv*.

63. *Aut Ararim*. The Arar is a river of Gaul, not of Germany: its source, however, in the high land connected with the Vosges, is not very far from Alsace, which in and before Virgil's time, as now, was inhabited by Germans. Sometimes also the ancients confounded the Germans and Celts, *Con*. Concerning the import of the phrase *flumen bibere*, see *bibo* in *Lex*. 4, g.—*Germania*. The name of a country is frequently used for that of its inhabitants. *Forb*.

64. *Labatur* ('glide' 'pass away,' i. e. 'be effaced') *pectore*. *Labor* is construed either with or without a preposition. *Ante quam labatur*. *Gr*. § 263, 3.—*Illius*, see note on *illum juvenem*, v. 43.

65. *Nos* is used with emphasis to intimate the contrast between the peaceful repose of Tityrus and the general perplexity and distress of his exiled countrymen. The wide dispersion of the exiles is denoted by the remoteness of the places to which they were banished,—to Africa on the south, to Scythia on the north, on the east to Crete, and on the west to Britain.—*Nos—alii—pars*; see *Gr*. § 204, R. 10.—*Afros—Scythiam—Oaxen—Britannos*, *Gr*. § 237, R. 5, (a).

66. *Pars Scythiam et rapidum . . . Oaxen*, i. e. *pars Scythiam et pars rapidum . . . Oaxen*; *et—et* being here equivalent to *alii—alii*. Cf. A. 1, 701; *Dant famuli manibus lymphas, Cereremque canistris expediunt, tonsisque ferunt mantelia villis*. *Wr*.

67. *Toto divisos orbe Britannos*. The world of the ancients, *orbis* or *orbis terrarum*, was bounded by the surrounding ocean, and hence Britain, situated out in this ocean, is said to lie beyond the limits of the world.—*Divisos orbe*, *Gr*. § 251.

68. *En umquam=ecquando*, *Festus*; 'ever indeed,' 'ah ever,'—used in interrogations to express a strong emotion, as of desire, grief or indignation, *Hand. in Tursell*. 2, p. 371, sq. Cf. E. 8, 7, and see *en* in *Lex*. 2, b.—*Fines* depends on *videns*.

69. *Tuguri*. Cf. *peculi*, v. 33.—*Congestum caespitem culmen*, i. e. *congesto caespitem exstructum*. *Forb*.

70. *Post=posthac*, *H.*, *Wr.*, a repetition of the idea expressed by *longo post tempore*.—*Aliquot mirabor*, etc., 'shall I see with wonder a few ears of corn': *aliquot aristas* in apposition to *patrios fines* and *tuguri culmen*, *mea regna* to *aliquot aristas*. Two feelings are mingled in Meliboeus' question, a longing to return to his home, and a reflection that should he ever do so he will probably find it impoverished, *Con*. Some commentators take *post* to be a prep., and *aristas* for *messes* and that for *annos*. See *Gr*. § 324, 6.

72. *Barbarus* refers to the Gauls and other foreigners who were found at that period in the Roman legions. *H.*—*Quo*, 'to what a condition'!

73. *Produxit*=*adduxit*, 'has brought.' *Wr.*—*Quis*=*quibus*, 'for whom'! 'for whose benefit'! Gr. § 136, R. 2.

74. This verse is ironical. *H.*—*Inserere* may signify either 'to plant' or 'to engraft,' but the latter is to be preferred.—*Piros*, 'your pears,' i. e. your fruit-trees, the species being put for the genus. *K.*—*Pone ordine vites*, i. e. in the *quincunx* order, see *quincunx* in Lex. and cf. G. 2, 277.

75. *Ite*—*ite*. Gr. § 324, 13.

76. *Viridi antro*, i. e. covered with green moss. *Wr.*

78. *Me pascente*=*me pastore*, not that the goats feed from his hand, *Con.*

80. Meliboeus now turns to go away and pursue his melancholy journey, but Tityrus invites him to stop and spend the night with him. *K.*; see v. 75.—*Poteras*, 'you might,' 'you might as well.' Gr. § 259, R. 3, and (*b*). Perhaps the account of the idiom is that it treats the time for action as almost gone by, the wrong determination as almost formed, and so implies urgency to change the one and overtake the other, *Con.* Cf. Ov. Met. 1, 679 (562 Andrews' edition): *Hoc mecum poteras considerare saxo*.

81. *Nobis*. Gr. § 209, R. 7, (*b*); 210, R. 3, (1); 226.

82. *Castaneae molles*. *Molles*, 'mealy,' i. e. when they are roasted, *Con.* But *Sp.* and *Wr.* explain it by *dulces, suaves*.—*Pressi copia lactis*. *Lac pressum*, i. e. *caseus*, because the whey was pressed out of the curdled milk. *II.* Cf. v. 35.

83. *Summa*, Gr. § 205, R. 17.—*Fumant*. The smoke was issuing from the cottages where the evening meal was preparing. *Voss, Sp.*

84. *Majoresque . . . umbrae*; cf. E. 2, 67.

ECLOGA II.—ALEXIS.

This is the first of all the Eclogues written by Virgil, it having been composed B. C. 42. The poet had seen, in the house of Asinius Pollio, (the governor of *Gallia Transpadana*), a youth named Alexander, who acted as cup-bearer, and he formed for him the same attachment as Socrates, Plato, and others manifested to handsome boys. In the poem he bears the name of Alexis, Virgil that of the Shepherd Corydon, and Asinius that of Iollas. Pollio, charmed with this poem, presented Alexander to Virgil. By him he was carefully educated and became a grammarian. Virgil has transferred many things into this poem from Theocritus. *S. and Z., from Wr.*

NOTES ON THE SECOND ECLOGUE.

1. *Ardere* is construed with the object of affection in the abl. without a prep., in the abl. with *in*, or with the acc., Gr. § 232, 2; see Lex.—*Alexis, is* or *idis*, m. *Alexim*—*delicias*, Gr. § 204, R. 3.

2. *Domini*, i. e. of Iollas the master of Alexis, for Corydon himself appears to have been free. Cf. v. 19, sq.—*Nec, quid speraret, habebat*, i. e. *omnia ei circumspicienti nusquam apparebat ulla spes*, ‘and apparently had no hope,’ ‘knew not what to hope for.’ If *quod* had been used instead of *quid*, the meaning would have been, ‘he had no ground whatever for hope.’ *Wr.*, *Forb.* See Gr. § 265.

3. *Umbrosa cacumina*. Wagner and others, who separate these words from the rest of the sentence by commas, consider *cacumina* as in apposition to *fagos*: *Sp.*, *Jahn* and *Forb.*, on the contrary, make *umbrosa cacumina* the Greek accusative. Cf. E. 9, 9.

4. *Incondita*, scil. *carmina*.

5. *Jactabat*. See in Lex. II. D.

6. *Nihil* or *nil*, when used as an adverb, like a strengthened *non*, may be variously translated, as by ‘not’ before the verb, and ‘at all,’ after it, etc.

7. *Nil*. Gr. § 232, (3).—*Nostri*. For the distinction in the use of *nostrum* and *nostri*, see Gr. § 209, R. 7, (b).—*Mori*. For the various constructions of *cogo* in its tropical sense, see Lex.—*Denique*, see in Lex. I. 2.

8. *Nunc etiam*, etc.; though the heat of the summer’s day is now most intense, so that even all the animals are seeking for shady and cool places, I unwearied follow thy footsteps. *Forb.*—*Umbras et frigora*, for *umbras frigidas*, Gr. § 323, 2, (3). Cf. G. 2, 192; A. 1, 648, *pallam signis auroque rigentem*.

9. *Spineta*. Gr. § 100, 7.

10. *Thestylis*, the name of a female servant. She is represented as preparing the *moretum*, or a similar dish. The name *Thestylis*, like that of *Corydon*, *Tityrus*, etc., is borrowed from Theocritus.

11. *Olentes* is to be taken in a middle sense, ‘strong-scented,’ ‘odorous.’

12. *Mecum*, i. e. *me cantante*, ‘while I sing.’ *H.* What is added, of the singing of the *cicadae*, marks emphatically the time of day, since these insects sing only at mid-day, while the heat is most intense. *Wr.*

14. *Nonne fuit satius*. Respecting this use of the indicative mood, see Gr. § 259, R. 3 and (a).—*Iras*. Gr. § 98.

15. *Nonne Menalcan*, scil. *pati*, i. e. *Menalcae fastidia*. He contrasts the scorn of Alexis with that of his two former favorites, and anticipating an objection to Menalcaas, as being less beautiful than Alexis, he makes in the next lines a sort of apology for dark beauty, *Con.* Others explain it, *Menalcan pati*, ‘to put up with’—i. e. though he was swarthy.

16. *Quamvis*, ‘however,’ qualifies the two adjectives, ‘black’ and ‘fair,’ *Con.*—*Esses*, Gr. § 323, 1, (2), (c).

17. *Ne crede*. Gr. § 267, R. 1.—*Colori*, see in Lex. I. 2, b.

18. *Cadunt*, ‘fall neglected,’ ‘are left to fall,’ i. e. are not gathered.—*Vaccinia*. According to Ruæus, Voss, Heyne, Daubeny and others, the *vaccinium* is ‘the hyacinth,’ the word being only a corruption of *ῥάκινθος*, i. e. *hyacinthus*; it is not the same however with our ‘hyacinth’: see *hyacinthus* in Lex. Martyn reckons it to be the Martagon, and perhaps the Imperial Martagon, and Salmasius pronounces it the gladiolus. According to Freund

and others it is not a flower but a shrub, the bilberry or bleaberry, a species of whortleberry.

19. *Despectus*, part. adj.—*Nec, qui sim, quaeris*. *Quis* and *qui* can each be employed, both in direct and in indirect questions, but with a diversity in their signification. *Quis* is used when the enquiry relates to the *name* of a person or thing, *qui* when its *quality* is the object of enquiry. *Nec, quis sim, quaeris*, accordingly would mean, ‘nor do you enquire who I am,’ that is, by what name I am called, *qui sim* on the contrary means, ‘what kind of person I am,’ i. e. what is my character or position in society, or as Corydon himself explains it in the next line, *Quam dives pecoris*, etc. It is evident from this line that Corydon could not have been, as some have imagined, the fellow servant of Alexis.

20. Tell the different constructions of *dives*, for which see Lex. and Gr. § 213, R. 5, (3).—Tell the difference of meaning between *pecus, oris* and *pecus undis*.—What is the usual construction of *abundo*? What part of speech is *abundans*? Gr. § 213.

21. To ingratiate himself with Alexis he first boasts of his rustic wealth.—*Mille meae . . . agnae*, ‘a thousand lambs of mine,’ not ‘a thousand of my lambs.’ *Forb.* Gr. § 205, R. 16, (a) and (c).—*Siculis*. As in this Eclogue he imitates Theocritus, the scene of whose Idyls is laid in Sicily, Virgil places his shepherd in the same country.—*Errant*, see on E. 1, 9.

22. *Mili*, Gr. § 226, R. 2.

23. He next speaks of his skill in music.—*Quae*, Gr. § 206, (3), (a).—*Solitus*, scil. *erat cantare*.—*Si quando*, ‘if ever,’ i. e. ‘whenever.’—*Armenta vocare* signifies ‘to call back,’ ‘to collect’ or ‘call together the herd,’ as is done by the herdsman, especially at evening, that he may drive them home. *H*.

24. *Amphion*, etc. See each of these nouns and adjectives in Lex.—*Actaeo*, Gr. § 305, (2).

25. *Nec sum adeo informis*. Finally Corydon speaks of his own personal attractions.—*Adeo*, see in Lex. 2. *adeo*, B. 3.—*In litore*, i. e. *stans in litore imaginem meam in undis conspexi*, *Forb.*

26. *Placidum ventis*, i. q. *ventis placatum, stratum*, ‘smoothed by the winds.’ *Wr*. The smoothing of the surface of the sea is here attributed to the winds, though in reality occasioned by their ceasing to blow. Cf. A. 5, 763, *placidi straverunt aequora venti*.

27. *Judice te*, Gr. § 261, R. 4.

28. *Tantum=tantummodo*; see in Lex. *tantus*, II. B.—*Libeat*, Gr. § 263, 1; 223, R. 2, note (b).—*Sordida*, ‘plain,’ ‘humble,’ corresponding with *humiles casas*, v. 29. These epithets are used in distinction from the costly elegance of city life. *Sp*.

29. *Figere cervos*, ‘to transfix,’ ‘to pierce’; see in Lex. I. B. and cf. *figere dumas*, G. 1, 308; *figit columbam*, A. 5, 516; *fixerit cervam*, A. 6, 803, *H*, *Burm*.

30. *Compellere hibisco*, dat. for *ad hibiscum*, *R*. and *H*.: see Gr. § 225, IV. R. 2 The hibiscus is an esculent plant and good for pasture, *Jahn*. Here,

as in E. 10, 71, a tough but flexible stem is attributed to this plant; and according to Columella, the fibers of the marsh mallow are so tough that in Spain they were beaten out like hemp, and were used in the fabrication of coarse stuffs. *Daubeny*.

32. *Pan primus*. For the story of Pan's invention of the shepherd's pipe, see Ovid's *Met.* 1, 689.—*Plures*, see in *Lex. multus*, II. B. 2, and *fistula*, II. 2.

33. *Ovium magistros*, i. e. *pastores*: cf. *pecoris magistro*, E. 3, 101. *H*.

34. *Poeniteat*=*pigeat*. *H*. The subjunctive here, as in *libeat*, v. 28, expresses a wish, *Jahn*: see Gr. § 260, R. 6.—*Trivisse labellum*. The reeds were moved backwards and forwards upon the lip, while the performer was playing upon them.

35. *Haec eadem*, sc. *carmina*. The antecedent is contained in *canendo*, v. 31. *K*.—*Quid non faciebat*, i. e. *omnia fecit*. Corydon represents the shepherd Amyntas as having exerted himself to the utmost, but in vain, to acquire the same skill which he himself possessed in playing upon the shepherd's pipe, and which he offers to impart to Alexis.

36. *Septem cicutis*. The pipe seems to have been composed of seven reeds, and sometimes of nine or of a greater number: see Theocritus *Idyl.* 8, 18, and Ovid. *Met.* 13, 784. These reeds were joined together with wax.—*Cicutis*, i. e. *cannis*, 'reeds,' *II*.: cf. *cavas inflare cicutas*, *Lucr.* 5, 1383. Virgil does not seem to allude to a poisonous plant, in the only two places in which he mentions the *cicuta*; see E. 5, 85; and the word seems to be used for several umbelliferous plants, as well as for *cicuta virosa*, or *conium maculatum*, the two poisonous plants, with one or other of which it is usually identified. *Daubeny*.

37. *Damoetas*, the name of a shepherd, who, it appears, was greatly distinguished for his skill in playing on the pipe. The name, like most of the names of shepherds mentioned in the *Bucolics*, is derived from the *Idyls* of Theocritus.—*Dono*, Gr. § 227, and R. 1.

38. *Te nunc habet ista secundum*, i. e. *canendi arte mihi secundum*. This expression denotes the judgment of Damoetas respecting the rank of Corydon as a musician. Cf. *alter ab illo*, E. 5, 49. *Voss.*, *Wr*.

39. *Dixit Damoetas*. These words are repeated for the purpose of giving weight to the opinion by a consideration of the dignity of the distinguished musician who pronounced it. *Wr*. Such repetitions also, as *Jahn* remarks, savor of Epic poetry, and are of most frequent occurrence in the poems of Homer. Cf. G. 4, 445, 446; A. 1, 76—80; 459—463; 595—610.

40. *Nec tuta*. He studies to enhance the value of the gift by alluding to the danger that had attended the procuring of it.—*Mihi reperti*, Gr. § 225, II. Cf. *Ov. Met.* 13, 834, sq.

41. *Sparsis etiam nunc pellibus albo*. The skin of the wild goat is marked with white spots, which remain until the goat is about six months old, *Wh.*, and which are then changed to brown, according to *Servius*, or perhaps wholly disappear, like those found on the beautiful fawn of the American deer.

42. *Die*, i. e. *quotidie*; cf. E. 3, 34. *Burn.*—*Bina*, see Gr. § 120, 4, (a)

43. *Jam pridem*, 'for a long time.' The *present*, *orat*, with *jam pridem*, denotes an action that has existed for some time and that still exists; Gr. § 145, I. 2.—*Abducere orat*, i. e. *orat ut sibi liceat abducere*. The inf. after verbs of longing, desiring, asking, and such like, usually refers to him who is requested to do something, but here and in A. 6, 313, it applies to him who begs to be allowed to do something. *Forb.*, *Bryce.*—*Thestylis*, cf. v. 10.

44. *Et faciet*. *Et* here introduces a threat, 'and in fact,' 'and my word for it she will do it.' *Wr.* Cf. *et* II. 6, in *Lex*. He says *faciet* rather than *dabo*, that he may not offend Alexis by seeming to consent to their appropriation by Thestylis. *Sp.*

45. *Huc ades*, Gr. § 267.—In addition to the gifts already named, Corydon now offers flowers and fruits to Alexis. As Spohn remarks, we are not to understand the poet as meaning that all these flowers, etc. can be gathered at harvest time, v. 10; but as speaking generally of productions of the country, including such as belong to different seasons of the year.

46. For the form of the *calathus*, see that word in *Lex*.

47. *Pallentes*, 'yellow'; see *pallens*, A. 2, a, in *Lex*.—*Violas*. According to Martyn and Forb. the *viola* is 'the stock-gilliflower' or 'wall-flower'; according to Heyne, 'the violet.'—*Summa papavera*, 'the heads of poppies'; supposed by Martyn to be the wild poppy with red flowers. *H.*

48. *Bene*: see *bene*, 3 in *Lex*. under *bonus*.

49. *Casia*, according to Martyn, is the plant that is otherwise called *cneoron* or *thymelaea*: see these words and *casia*, 2. in *Lex*.—*Intexens herbis*, scil. *violis et reliqua*. *H.*

50. *Mollia*, i. e. *tenera*; cf. E. 5, 38; 6, 53. *H.*—*Pingit*, 'embellishes,' 'sets off.'—*Vaccinia*, see above, v. 18 and note.

51. *Cana mala*, i. e. *mala Cydonia seu cotonia*: see *Cydonius* under *Cydonia* in *Lex*.—*Legam*, 'will pick,' 'gather'; cf. E. 3, 70; 8, 38.

52. *Mea Amaryllis*; see v. 14.

53. *Cere pruna* are opposed to *nigra* and *purpurea*, Jahn. So Pliny. H. N. 15, 13, says: *sunt et nigra pruna ac laudatiora cerina*; *Wr.*—*Honos erit*, etc., 'this fruit also shall be honored,' i. e. *si a te dilectum fuerit*, Serv. *Pomo*, i. e. *prun's*.

54. *Proxima myrte*. The myrtle is said here to be *proxima*, because it was to be placed in the *calathus* next to the leaves of the laurel. Horace connects the myrtle and the laurel in the same manner, Od. 3, 4, 19. *H.* The reason of this connection is given in the next verse. *Wr.*

56. *Rusticus*, besides its proper meaning of a 'rustic' or 'clown,' seems here to imply also the idea of folly or weakness on the part of Corydon in imagining that he could gain the affection of Alexis by such presents. *Wr.* Throughout the whole Eclogue Corydon seems to attribute to Alexis a taste for the refinements and elegances of the city: see vs. 28—34; 56—62.

57. *Certes—concedit*. Jahn defends the subjunctive both in the protasis and the apodosis, since Corydon does not represent either fact as certain. He is in doubt whether to present his rustic gifts (see v. 56), and,

should he present them, he doubts whether Iollas will consent to be outdone by him in the magnitude or elegance of his presents.—*Iollas*, the master of *Alexis*; cf. v. 2.

58. *Quid volui misero mihi*, 'what have I been after' or 'been about, wretch that I am': Gr. § 228, note (b).—*Floribus austrum perditus—immisi*, etc. These, according to Voss, are proverbial expressions implying great folly and even madness on the part of one who acts so absurdly. Corydon charges himself with a like folly in the indulgence of his passion for *Alexis*, by which he had been greatly injured in his affairs, cf. v. 70; but immediately after this he relapses into passionate expressions of affection. *Wr.—Austrum*. The hot, dry south wind or Sirocco blowing upon the flowers would cause them to wilt and perish. Folly akin to that of an exposure of flowers to such a wind is denoted by *liquidis immisi fontibus apros*.

59. *Perditus*, 'desperately in love'; hence 'madly,' 'foolishly': cf. E. 8, 88.

60. *Fugis*, scil. *Alexi*.—*Di*. He commends a rural life by the considerations that the gods loved the woods and that the Trojan prince lived as a shepherd on Mount Ida: nor is he moved to prefer a city life by the example of *Minerva*, who founded the city of Athens, i. e. he prefers the country to the noblest of cities.—*Quem fugis*, cf. on v. 19.

61. *Quas condidit*, i. e. *condere docuit*. *Wr*. Athens was the only city that *Minerva* founded, *Con*.—*Arces*, a citadel or city surrounded and shut in by walls, is well contrasted by Corydon with the free and open country. *Wr*.

62. *Colat*, i. e. *incolat*, *Wr*. The meaning is, 'let *Pallus* inhabit her own citadels, but let us prefer,' etc.

63. In this and the two following lines he compares the instinctive impulses and propensities of animals to the passion which prompts him to seek the love of *Alexis*.

65. *O Alexi*; see Metrical Key and Gr. § 305, (1), R.—*Sua quemque*, Gr. § 279, 14.

66. *Jugo*, 'on the yoke': *jugo*, according to Spohn, *Wr*., and *Forb.*, is connected in construction with *referunt*, not with *suspensa*.—*Referunt*, i. e. *domum ferunt*. *Sp*.—*Suspensa*, 'suspended,' so as not to touch the ground. *Sp*.

67. *Et sol crescentes*, etc. Cf. E. 1, 84.—*Decedens*, scil. *de caelo*; *cursu per caelum paene confecto*. *Forb.*: and see in *Lex. decedo*, I. 3, b.

68. *Me tamen urit amor*, i. e. though the declining day and all things around invite to rest, I alone enjoy no respite or repose.

69. *Corydon*, *Corydon*, Gr. § 324, 20. He reproaches himself for his negligence in his rustic labors while indulging a hopeless passion. *H*.

70. *Semiputata*. Vines were pruned twice in each year, first in summer, to which pruning reference is here made, and again after the Ides of October, that the grapes might ripen better in the sun. A similar pruning was made of the trees by which the vine was supported. The tree most commonly used for such support was the elm. *H*, *Wr*.

71. *Quin tu—potius*, 'why do you not rather'?—*Aliquid saltem*, 'something at least,' 'something however small.' *Wr.*: see E. 3, 73.—*Quorum*, i. e. *aliquid eorum*, *quorum*, etc.: cf. *manus*, sc. *eorum*, *quos*, A. 11, 81; *fides*, sc. *ejus*, *quem*, A. 4, 597; *quid dicam*, sc. *de eo*, *qui*, G. 1, 104.—*Quorum indiget usus*, i. e. *quae opus sunt*, scil. baskets, etc. *Wr.*

72. *Molli*, i. e. *flexili*. *H.—Detexere*, 'to plait out,' i. e. to finish, *Con.*

73. *Alium—Alexim*. *Alius* in such a connection refers to what is *similar*; *alter* to what is *equal*. *Wr.*

ECLOGA III.—PALAEMON.

In this Eclogue, two shepherds, Menalcas and Damon, who has charge of the flock of Aegon, contend in alternate verses (see v. 59 and E. 7, 18), for the superiority in poetical skill. A song of this kind was called *carmen amoebaeum*, from the Greek ἀμοibaίος, 'alternate.' The challenger was permitted to change at pleasure the subject of the song, but it was necessary for his competitor to answer in the same verses and measure, and on the same or a similar subject, while striving to exceed in language or in ideas the thought last expressed by the other. Such contests are still known among the *Improvisatori* of Italy.

The introduction, in which the challenge is given, occupies the first fifty-nine lines, and introduces Palaemon as an arbiter.

In the course of the amoebaeon verses, Virgil takes occasion to glorify his friend and patron Pollio, and to sneer at Bavius and Maevius, two envious satirists who attacked both him and Horace. *H., S. & Z.*

NOTES ON THE THIRD ECLOGUE.

1. This Eclogue is composed in imitation of the 4th and 5th Idyls of Theocritus.—*Cujum*, scil. *est istud*. *Cujus*, *a, um*, an old word scarcely used by the writers of the Augustan age, but even then retained in the language of common life: see 1. *cujus* in *Lex.* and Gr. § 137, 5; 204, R. 11, note 1.—*An Meliboei?* 'Is it not the flock of Meliboeus?' Gr. § 198, 11, R. (*d*).

2. *Aegonis?* Gr. § 211, R. 7, (2). Aegon is a shepherd: his name is a taunt, because he is the rival of Menalcas, v. 4, *Con.*

3. The order is, *O oves, pecus, semper infelix!* *Pecus*, is in apposition to *oves*, in the acc. plur.—*Iipse*, i. e. Aegon.

4. *Fovet*, 'courts,' often used by Cic. of paying attention to a person, *Con.*

5. *Hic alienus custos*, i. e. *Damoetas*.—*Alienus*, who has no interest in a thing, here, 'hireling,' as Damoetas had been hired by Aegon to tend his flock.—*Bis in hora*. Twice a day would have been often enough.

6. *Et . . . subducitur*, i. e. *quo fit, ut subducatur*, *Wr.*, 'whereby . . . is taken away by stealth,'—'stolen away.'

7. Damoetas answers the reproach of Menalcas by accusing him in turn of participation in some shameful deed of lust, while he claims that his own faults were not inconsistent with manliness of character.—*Parcius*, see in *Lex. parce*, A. 2, under *parcus*.—*Viris*, in its emphatic sense, 'men,' who deserve the name; and covertly implying also the charge of effeminacy and baseness on the part of Menalcas. *H. : viris*, i. q. *mihi viro*, the plural of nouns being not infrequently thus used to designate an individual of the number or in the condition of those denoted by the noun: cf. on E. 4, 49. *Wr.*—The concessive *tamen* implies the general truth of the charge of Menalcas.

8. The objects following *novimus* are the two clauses beginning with *et—et*.—*Qui te*. Damoetas leaves the verb expressing the shame of Menalcas to be supplied.—*Transversa*, 'askance.' For this adverbial use of *transversum* and *transversa*, see in *Lex.* and *Gr.* § 205, R. 10.

9. *Et quo—sacello*. The clause *sed faciles*, etc. shows that it was in the chapel of the nymphs that the shameful act alluded to was committed.—*Faciles*. The easy good nature of the nymphs was especially manifested in their forbearing to punish so flagrant a sacrilege. Damoetas seems also by this epithet to intimate the immodesty of the nymphs themselves, as the possible cause of their overlooking the offense. *H.—Risere*, i. q. *riserunt*, *Gr.* § 162, 8.

10. *Tum*, scil. *riserunt* or *hoc factum est*, 'the time when they so laughed' or 'the time when this occurred, was when,' etc. Without denying the charge brought against him, Menalcas makes it the occasion of preferring still another charge against Damoetas.—*Credo*. The ironical use of this verb is extremely common: see in *Lex.* 2, b. (γ). Here it serves Menalcas to introduce, as it were by confession of a fault of his own, a fresh accusation of Damoetas.—*Videre*, see *risere*, v. 9, note.

11. *Mala*, 'malicious,' *Con.*, *perniciosa*, *H.*—*Vites novellas* are 'recently planted vines,' while *arbustum* is 'a grove' or 'orchard' for supporting them. It was customary to connect vines and trees of the like age. Damoetas is charged therefore with cutting the young trees and vines. *Wr.* The young vines ought not to have been touched with the knife at all; cf. *G.* 2, 365. Pliny (17, 1,) says that the laws of the Twelve Tables imposed a heavy fine for cutting another man's trees, *Con.*—*Falce*, cf. on E. 4, 40.

12. Damoetas retorts by charging Menalcas with a similar act of malicious meanness.—*Aut*, scil. *tum riserunt* or *hoc factum est*.—*Hic* is more exactly defined by the words *ad veteres fagos*: cf. *hinc vicino ab limite*, E. 1, 54. The construction of the passage is as follows: *Aut (tum riserunt, quum viderunt), quum hic ad veteres fagos Daphnidis arcum et calamos fregisti. Quum viderunt, quum fregisti*, i. e. *quum viderunt te frangere*.—*Daphnidis*. It seems more natural and obvious to take Daphnis here as the name of a young shepherd, than to understand it as referring to the son of Mercury, the favorite of Pan.

13. *Calamos*, i. e. *sagittas*.—*Quae*, scil. *arcum et calamos*. *H.*, *Gr.* § 205, R. 2, (2), note.—*Perverse*, i. e. *malevole, inique*. *Sp.*, 'malevolent,' 'spiteful.'

14. *Et*, connect with *dolebas*.—*Pæro*, i. e. *Daphnidi*. See note to v. 12.

15. *Aliqua*, 'somewhat,' 'a little'; see on v. 73.—*Mortuus esses*, cf. E. 7, 26.

16. *Quid domini*, etc.; 'what can masters do when knaves have become so daring'? *Fures* is comic for *servi*, see in Lex. II. A. *Forb.* makes *domini* to mean 'owners of flocks,' and *fures*, 'thieves,' but, as *Con.* remarks, *domini* and *fures* are here plainly correlative terms. It seems to be a proverbial expression: 'What will the master do, if the man talks at this rate'? *Con. Faciant*, Gr. § 260, R. 5.

17. *Pessime*, 'miscreant.'

18. *Insidiis=dolo*. R.: see *insidiae*, B. (β) in Lex.

19. *Ille*, 'that fellow,' denoting one at a distance: see Gr. § 207, R. 23, (a.)

20. *Tityre*. This appears to be a different Tityrus from the shepherd whose name occurs in the first Eclogue, and whose master lived in Rome. The Tityrus here mentioned is the servant of Damon.—*Coge*, Gr. § 283, III.—*Carecta*, 'the patch of rushes': see Gr. § 100, 7.

21. *An* serves to introduce the second half of a disjunctive interrogation. The first question is often to be supplied from what precedes; see *an* 1, d, in Lex. and Gr. § 198, 11, R. (d). The omitted clause would signify: 'Had I not a right to take the goat'? or the like; then follows the expressed clause, *An mihi cantando*, etc., 'or should he not, when vanquished in a musical contest, pay me,' etc.

22. *Quem=caprum*. For the explanation of this arrangement see Gr. § 206, (3).—*Carminibus*, 'by its notes.' Between the parts of a song the musician played upon his pipe. *Sp.*

23. *Si nescis*, i. e. *ut hoc scias*, 'to let you know.' *H.*

24. *Reddere posse negabat*, Gr. § 239, R. 2. Damon did not deny that the goat was fairly won, but said that he could not give it to Damoetas, lest he should thereby publicly acknowledge himself overcome. *Serv.*, *Sp.*

25. *Cantando tu illum*, scil. *vicisse te ais?* See *cantando victus*, v. 21.—*Fistula cera juncta*, i. e. a pipe, with a number of reeds, joined with wax: cf. on E. 2, 36.

26. *Non* for *nonne*: see *non*, π in Lex.—*Indocte*, 'ignoramus.'

27. *Stridenti*, a part. adj., 'harsh,' 'grating.'—*Stipula*, 'a reed-stem,' i. e. a single reed, opposed to *fistula cera juncta*.—*Disperdere*, Anglice, 'to murder': *dis* here, as in *disperco* signifying *valde*, Gr. § 197, 8. Cf. Milton's lines, Lycidas 123,

"And when they list their lean and flashy songs
Grate on their scrannel pipes of wretched straw."

28. *Visne* and *vin' tu* are simply interrogative, but *vis* and *vis tu* call up or arouse. *Sp. Vis ergo inter nos vicissim experiamur*, 'come then, shall we together try in turn.'—*Possit*, 'can do.'

29. *Experiamur*, Gr. § 262, R. 4.—*Vitulam*, here the same as *juvencam*: cf. G. 4, 299. *H.—Recuses* is used *absolute*. Anticipating that Menalcas may deem the stake of too little value he commends her good qualities to his attention. *Sp.*

30. *Bis*, i. e. *bis die, mane et vesperi*.—*Binos fetus*, i. e. *geminos*.

31. *Depono* exactly corresponds with the English, 'to lay' or 'to lay down,' in the sense of 'to wager.'—*Quo pignore*, according to Wunderlich, is the same as *quo pignore posito*, Gr. § 257. It may also be referred to Gr. 257, R. 7, or taken as the ablative of manner.

32. *Ausim* is the perfect subjunctive from the obsolete perfect *ausi*, syncope from *auserim*. It has here, and perhaps generally, the force of a softened future, and in so far, is equivalent to a present: *non ausim*, 'I shall not dare,' or 'I dare not'; Gr. § 260, II. Rem. 4.—*Tecum*, i. e. *uti tu pignus de grege ponis*, 'like you,' 'as you wager.' *Sp.*, *Wr.*

33. *Est mihi*, Gr. § 226.—*Injusta*. The scope of the whole sentence implies that *injusta* is to be applied no less to *pater* than to *noverca*, or that an adjective of similar meaning, as *durus*, is to be supplied after *pater*. *Wr.*

34. *Bis*, i. e. *et mane et vespere*. *Sp.*—*Alter* in the sense of *alteruter*: see *alter*, 4, in *Lex*.

35. *Id quod*. The grammatical antecedent of *quod* is the clause *pocula ponam fagina*, Gr. § 206, (13), (a) & (b).—*Tute ipse*, Gr. § 133, R. 2.

36. *Insanire*, scil. *mecum certando*. *H.*—*Pocula*, 'two cups,' according to Voss, *Wr.*, *Forb.*, but according to Heyne a poetic plur. for the singular *poculum*.—*Ponam*, like *deponam*, v. 31.

37. *Fagina*. Cups of beech-wood belong to primitive country life. *Wr.*

38. *Lenta—citis*, i. e. *flexibilis*: cf. E. 1, 26, *Forb.*—*Quibus*, scil. *poculis* connect with *superaddita*, i. e. upon the edge or lip of which. *Sp.*—*Torno*, which is properly a turner's lathe, is to be taken here for 'a graving tool,' 'a graver.'—*Facili*, 'facile,' 'skillful,' i. e. guided by a skillful hand. *Wr.*

39. *Diffusos hedera*, i. e. *qui ab hedera diffunduntur*, *diffusi pendent*, *Sp.*: cf. *ab ejus summo rami late diffunduntur*, *Caes. B. G. 6, 26*. The vine is represented as overspreading the ivy, from which scattered clusters of ivy-berries depend. *Wr.*—*Pallente*, 'yellow.' Martyn says that the three principal sorts of ivy, according to Theophrastus, are the white, the black and the *helix*, and that the white was said to have a white fruit, the black either a black or saffron-colored, and the *helix* no fruit. The white, he adds, is unknown to us, while the black is our common ivy, and the *helix* probably the same plant when too young to bear fruit. The ivy with yellow berries was used in the garlands with which poets were crowned, and is the sort here referred to, *M.* Cf. on E. 7, 38; G. 2, 258.

40. *Et quis fuit alter*. The shepherd, forgetting the name of the other astronomer, after a vain effort at recalling it, proceeds to describe him by his works. *R.* Probably Eudoxus, a celebrated astronomer of Cnidus, is meant, who lived B. C. 366. His work entitled *Phaenomena* was in great repute among Italian agriculturists. According to others, Aratus, Archimedes, Hipparchus, Eudæmon, Euclid, Anaxinander or Hesiod is referred to.

41. *Radio*. The *radius* is properly the mathematician's rod or wand, with which he drew his figures on the sand.—*Totum orbem*, sc. *caeli*, 'the whole circle of the heavens.' *Wr.*, *Forb.*, *Con.*—*Gentibus*, 'for the nations,' 'for mankind.'

42. *Descripsit orbem, quae tempora, etc.*, instead of *descripsit orbem, definiens quae tempora, etc.* Wch.—*Currus arator*, i. e. *curvato corpore incumbens aratro*. Wr. Cf. Thompson's "Incumbent o'er the shining share."

44. Damoetas replies that he also has two cups, not inferior to those of Menalcas, but that he does not regard a stake of that kind as at all equal to the wager which he had offered, of a heifer.

45. *Molli*, cf. E. 2, 72.—*Circum*, adv.—*Acantho*. Virgil mentions two kinds of *acanthus*: cf. G. 2, 119, and see in Lex. *acanthus*, 1 & 2.

46. *Sequentes*, i. e. *ad cantum ejus venientes*. Wr.: cf. Hor. Od. 1, 12, 7. sq: Ov. Met. 10, 86, sq.

48. *Si ad vitulam spectas*, i. e. *si vitulae rationem habes*, 'if you examine or 'regard the heifer.' Forb.—*Si ad*, Gr. § 305, (4).—*Nihil est quod laudes*: see Gr. § 264, 7, note 3, and *nihil* (λ) in Lex.

49. As Damoetas seems to account the beechen cups of Menalcas no proper equivalent for his own wager of a heifer, the latter is led to suspect that Damoetas intends to avoid the proffered contest. Hence he now adds, *veniam quocumque vocaris*,='I will meet you on your own terms,' implying his readiness even to stake a heifer, notwithstanding his fear of offending his parents by so doing, rather than to permit him to withdraw the proffered challenge.—*Numquam* is more emphatic than a simple *non*. Wr.=*nullo pacto*, 'by no means.' Forb.

50. *Audiat haec tantum*. Having in the preceding line fully accepted the challenge of Damoetas, he was about to add as a sole condition, that a certain person should act as arbiter of the contest, when, at the moment of naming such an one, he happens to spy Palaemon approaching them, and immediately adds, *vel qui venit*, etc., thus offering to take Palaemon in place of the arbiter he had been about to name.—*Ecce*. For other examples in poetry of a similar position of *ecce* in the midst of a sentence, see *ecce* in Lex.

51. *Posthac with lacessas*.—*Ne=ut ne*, see in Lex. *ne*, I. 4.—*Voce lacessas*, 'challenge in singing,' i. e. 'challenge to sing,' Con.

52. Damoetas, as the original challenger, v. 28, had the right of beginning, which he offers to waive, but Palaemon does not permit this, v. 58. Con.—*Si quid habes*, scil. *quod canas*, i. e. *si quid potes canere*: cf. E. 9, 32; 5, 10.

53. *Nec quemquam fugio*, 'nor do I shun any one,' i. e. *nec te fugio, nec alium quemquam*, Voss, Wr., Forb., referring to the words of Menalcas, *numquam hodie effugies*, v. 49; but Heyne and Conington supply *judicem*.—*Tantum*, as in the 50th verse, introduces a condition.—*Vicine*. Servius remarks that Damoetas aims to secure the good will of Palemon by calling him 'neighbor'; and quotes in confirmation of this opinion, *vicinitas, quod ego in propinqua parte amicitiae puto*, Ter. Heaut. 1, 1, 4.

54. *Sensibus imis*, i. e. *intime mente*.—*Haec*, i. e. 'these songs,' 'these musical performances.'—*Res est non parva*. This is referred by Wr. and Forb. to the heifer, the prize of victory, to which Damoetas is supposed to point while addressing Palaemon; as otherwise it does not appear how the arbiter learns what the wager is, v. 109: it seems however more correct to

refer it to the proposed musical contest, so important in its event to the parties concerned in it.—*Reponas*, see in *Lex. repono*, I. C. 2.

55. This and the two following lines serve to mark the spring as the season of the year when this contest occurs.—*Dicite*, i. e. *canite*; see in *Lex. 2 dico*, B. 3.

57. *Nunc formosissimus annus*; 'now the year is at its fairest.' *Con.*—*Annus* for 'time of year': cf. A. 6, 311, *frigidus annus*, and see in *Lex. annus*, 2.

58. *Incipe Damoeta*: see v. 52, note.

59. *Alternis*, the abl., denoting the manner of singing, *Wr.*, i. e. *alternis vicibus*=*amoebaeo carmine*, *Serv.* 'in responsive song,' 'responsively.'—*Alternis*, 'responsive songs'; cf. E. 7, 18, sq.

60. *Ab Jove principium, Musae*, scil. *sit*, i. e. in our song let us first celebrate the praises of Jupiter. This line is translated from Aratus, Phaen. v. 1: cf. Ov. Met. 10, 148, and Theocr. 17, 1. The ancients often commenced a song in this manner, with the praises of Jupiter. *Musae* is here a vocative, according to Voss, Sp., Jahn, Welh., Forb. and Con., and as appears by the passages referred to in Ovid and Theocritus; but H., *Wr.*, and Lade., regard it as a genitive.—*Jovis omniv. plena*, Gr. § 205, R. 7, (3). According to the doctrine of the Stoics, Jupiter was the soul of the world; but the expression here, as explained by the next verse, need perhaps only denote that all things abound with proofs of his power and superintending care. As his care extends to the country, so he is pleased with those who cultivate the ground,—with shepherds and their songs. *Wr.*, *Forb.*

61. *Ille colit terras*, i. e. *curat*; see in *Lex.* 1. *colo*, II. 1, 'takes care of,' 'cares for.'

62. To the boast of Damoetas, that his song was pleasing to Jupiter, Menalcas replies that Apollo, the god of music and poetry, was *his* friend.—*Sua*, i. e. *propria*, *quae ipsi conveniunt et placent*; cf. E. 1, 38, *Sp.*, *Forb.*: see Gr. § 208, (8).

63. *Suave* for *suaviter*, Gr. § 205, R. 10. For a similar use of other adjectives, both sing. and plur., see v. 8; E. 4, 43; G. 3, 149; A. 6, 288, *horrendum stridens*.—*Lauri et hyacinthus*. For the reason of their consecration to Apollo, see those words, and also II. Daphne, in the *Lexicon*. Daphne was beloved by Apollo.

64. In this verse, and those which follow, to the 84th, the singers are not to be understood as relating matters in their own experience, but either imaginary incidents, or such things as they had heard from others. *Voss*, *Sp.*—*Malo*. The apple was sacred to Venus, hence to present one with an apple, to throw an apple at one, or the like, was a token of love. *Jahn*, *Wr.*

65. *Se cupit ante videri*. For the use of the reflexive pronoun in such connections see Gr. § 271, R. 4.—*Ante videri*, i. e. *antequam lateat*, *Serv.*, before she is concealed among the willows: cf. Hor. Od. 1, 9, 20.

66. But the youth to whom I am attached, replies Menalcas, comes to me of himself. *K.*—*Ignis*, see in *Lex.* II. 2, and cf. E. 1, 58; 10, 22.

67. *Ut sit*. The demonstrative particle, on which *ut* depends, is omitted in the preceding clause; Gr. § 262, R. 1.—*Delia*. Heyne takes this to be the name of a mistress of Menalcas, who coming often to visit him, was known to his watch-dogs; and he compares the passage with E. 7, 40: so that, as Con. observes, Menalcas may mean indirectly to boast that he is beloved by two persons, not merely by one, like Damoetas. Ruæus supposes that Delia may have been a maid-servant of Menalcas.

68. The subject is now the presents to the loved ones. *K.—Parta*, i. e. *præparata*, *Serv.—Meae Veneri*, i. e. *meae amicae*, *Serv.*: see *Venus*, B. 2, in *Lex.—Notari*, see in *Lex. II. B.*

69. *Aeriae*, i. e. *in alto nidificantes*. *Sp.—Congessere*, abs. instead of *nidum congessere*, *H.*, as we say 'to build.' Compare with these verses the lines from Shenstone's 2d pastoral:

" I have found out a gift for my fair;
I have found where the wood-pigeons breed."

70. I, replies Menalcas, have already sent a present.—*Quod potui*, i. e. *quantum potui*, *quantum summo labore consumpto contingere potui*, *Forb.*, 'the most I could do,' i. e. in picking them from the lofty branches of the tree.—*Puero*, i. e. *Amyntae*, Gr. § 225, IV. R. 2.—*Lecta*, see on E. 2, 51.

71. *Aurea*, i. e. *pulchra*, *H.*, see in *Lex. aureus*, 4, and E. 8, 52: *mala auris coloris*, *Serv.—Altera*, scil. *decem*, *Wr.*

72. Damoetas expresses the strength of his passion for his beloved by the delight her words afford him.—*Quae=qualia*.

73. *Partem aliquam*, i. e. *eorum quae locuta est, o venti*, etc. *H. Partem aliquam*, 'some small part.' *Wr.* Such, according to Wagner, is the meaning of *aliquis* in the 15th verse and in E. 2, 71: cf. A. 10, 84, *nos aliquid Rutulos contra jussisse nefandum est?* Frequently however *aliquis* is found in a pregnant sense, denoting something considerable: see *aliquis*, 3 in *Lex.* and A. 2, 89, *nos aliquod nomenque decusque gessimus.—Divum referatis ad aures*. The meaning, according to *Serv.* and *Wr.*, is: so sweetly did Galatea talk with me, that her words were worthy of the ears of the gods.

74. Menalcas replies that the society of Amyntas is everything to him.—*Quid prodest*, Gr. § 232, (3) and note 2.—*Animo non spernis*, by the figure *litotes* for *libentissime amas*. *Serv.*

75. *Retia servo*: *servo* for *observo*; *Sp.*, and see in *Lex. serro*, II. To assist the hunter by carrying his nets, by watching them when set for the capture of wild beasts, and by other services of this nature, was a common mode of seeking to gain his favor. The meaning of the passage is: I know that you really love me, but what does your affection avail if I cannot also have your society? He desires to be constantly with Amyntas. *Wr.*, *Forb.*

76. Another subject is now introduced.—*Phyllida*. Phyllis seems to have been a maid-servant (or perhaps a mistress) of Iollas, a neighboring proprietor (cf. E. 2, 57), for whom both Damoetas and Menalcas profess a passion. Iollas is addressed as being present, and may not unnaturally be supposed to have come in during this musical contest of the two shepherds. Damoetas

says, that being about to celebrate his birth-day, he desires that Phyllis may be sent to assist in the services.

77. *Faciam*, abs. for *sacra* or *sacrificium faciam*, see *facio*, B. 7 in Lex. Here the *sacrum ambarvale* is referred to; cf. G. 1, 345. Birth-day celebrations were a season for merry-making and love, which were not permitted at the Ambarvalia or other sacrifices to the gods, and hence while Damoetas wishes Phyllis to be present on his birth-day, he derisively invites Iollas to attend at the sacrifice. *Voss, Wr.—Pro frugibus*, ‘for the fruits of the earth.’

78. *Me discedere flevit*, Gr. § 273, 5, and note 7.

79. *Et longum*, etc. Commentators have differed much respecting the precise import of this line. By some, (*Serv., Burn., H.*) *longum* is joined to *vale*, in the sense of *in longum*, ‘for a long time.’ Those who interpret *longum* in this manner suppose the words *longum, formose, vale, vale*, to be addressed by Phyllis to her master Iollas, whom she intends to leave and to go away with Menalcas. Others (*Juhn, Wr., Forb., Con.*) connect *longum* with *inquit*, and suppose that Menalcas here assumes to answer Damoetas in the name of Iollas. It seems most natural thus to connect *longum* and *inquit*, to mark her lingering farewell and her frequent repetition of the parting words. I see not, however, why we may not join *formose* to *Menalca* understood, and take *Iolla* as the address of Menalcas himself to Phyllis’ master, with whom he pleads the mutual passion of himself and Phyllis in opposition to the request of Damoetas; see v. 76, note. The meaning will then be, ‘for she wept at my leaving her, Iollas, and said with lingering accents, farewell, farewell, beautiful Menalcas.’—*Vālē, vālē, inquit*, Gr. § 305, 1 & (2).

80. Damoetas again changes the subject, and now introduces the name of another mistress.—*Triste lupus stabulis*; see Gr. § 204, R. 9; 205, R. 7, (2), and *tristis* in Lex. B. 2. So *dulce satis humor*, v. 82; cf. A. 4, 569, *varium et mutabile semper femina*.

82. *Satis=segetibus*, *Serv.*: see *sata* under 1. *sero* in Lex.—*Depulsis hædis*, i. e. *prohibitis, a lacte remotis*, *Serv.*: and see *depello*, B. 2 in Lex. Cf. E. 7, 15.—*Arbutus*. The kids were fond of the leaves and shoots of the strawberry-tree. *H.* Cf. G. 3, 300.

83. *Salix*. Cf. E. 1, 79.

84. *Pollio*. See *Asinius* in Lex., and introduction to this Eclogue. Asinius Pollio was distinguished by the friendship of Augustus and M. Antonius, by his literary performances, and by his patronage of Virgil and Horace, each of whom celebrated his praises. Cf. E. 4, and Hor. Od. 2, 1; Sat. 1, 10, 42.

85. *Vitulum pascite*, i. e. feed a heifer to be sacrificed to the gods for Pollio’s welfare.—*Lectori vestro*, i. e. who reads my verses which are from your inspiration. Virgil seems to lose sight of the pastoral character of Damoetas and Menalcas, whose compositions he supposes to be read by Pollio. The shepherd sings and his song is *heard*; he does not write it down to be read. *H.*

86. *Nova carmina*, i. e. *praeclara, qualia numquam ante facta*, H., 'matchless,' 'unrivalled.' Pollio was distinguished as a writer of tragedies; Hor. Od. 2, 1, 9, 10; Sat. 1, 10, 42.

87. *Jam cornu petat*, etc. The age of the bull is denoted by these clauses: he must be of such an age as to push with his horns and to paw the earth with his hoofs. See Gr. § 264, 1, (b). This line occurs again, A. 9, 629.

88. *Quo te quoque gaudet*, scil. *pervenisse*, i. e. may he attain to like felicity with that which he rejoices that you have reached. In the next verse this felicity is characterized as that which belonged to the golden age. Heyne suggests, on account of the reply of Menalcas, *qui Bavius*, etc., that similar eminence in poetry to that enjoyed by Pollio is what is here wished for his friends: Forb. approves this suggestion; but Wr. and Spohn prefer the former interpretation.

89. The *amomum* is both a fragrant shrub and the balsam obtained from it. Here it is the balsam; in E. 4, 25, it is the shrub.

90. *Bavius*. See introduction to this Eclogue, also Servius' explanation of this passage under *Bavius* in Lex., and cf. Hor. Epod. 10: Gr. § 209, R. 2, note 3.

91. *Jungat vulpes*, scil. *ad arandum*. H.—*Mulgat hircos*. This and the preceding are proverbial expressions, denoting an absurd or impossible undertaking. Wr.

92. Damoetas here, and in the following verses, introduces such subjects as occur to his mind in the heat of the contest, with little or no connection, apparently, between them.

93. *Frigidus anguis*, cf. E. 8, 71, and ψυχρός ὄφις, Theoc. 15, 58. Wr. The snake seems to be termed 'cold,' as being such to the touch. Thus we say, as cold as a frog. K.—*Latet anguis in herba*, says Landinius, is a proverb, warning us, when all things appear prosperous, to beware of danger. Perturbation and anxiety are expressed in the position of the words of the second line, and by the number of dactyls. K.

94. *Parcite* is used like *cavete, nolite*: see *parco*, B. (β) in Lex., and Gr. § 267, R. 3.

95. *Non bene ripae creditur*, i. e. 'it is not safe to trust,' etc.: cf. Hor. Sat. 2, 4, 21, *fungis . . . aliis male creditur*.—*Vellera, poetice* for *vellus*.

96. *Pascentes*, i. e. *qua pascuntur*, Forb.—*Reice* for *rejice*; see under *rejicio* in Lex. and Gr. § 306, 1.

98. *Cogite oves*, etc., i. e. *cogite ad umbram et frigus captandum, aestus siccata ubera*. H., Wr.—*Præceperit*; see in Lex. I. A.

100. *Pingui*, that makes fat, 'fattening.'—*Quam* with *macer*.

101. *Exitium pecori*, Gr. § 211, R. 5, and note; 222, R. 8, N.; 227, R. 4.

102. The meaning is, your bull is lean and sick from love, but as that cannot be the cause of the leanness of my *lambs*, it must be owing to some witchcraft, for I see no other reason. Forb.—*His*, scil. *agnis*.—*Neque=etiam non*, or *ne quidem*, 'even not,' 'not even,' Voss, Wr.—*Vix ossibus haerent*, i. e. *vix ossa eorum cohaerent*, Serv., 'scarcely do their bones stick together.' *Ossibus* is in the abl., denoting 'in respect to,' 'with regard to,' 'as to':

Gr. § 250. The expression indicates their extreme leanness, like the English: They are nothing but skin and bone. *Ossibus* may also be construed as a dative.

103. *Nescio quis oculus* signifies, 'I know not what eye'; *nescio qui oculus*, like *nescio qualis*, would have meant, 'I know not what kind of eye'; *Jahn*, *Wr.*: see note to E. 2, 19. The belief in the ascination of the *evil eye* was a common superstition of the Greeks and Romans, and the same belief, that evil disposed persons have a power of doing injury, especially to children and to the young of flocks, etc., by looking at them with a malicious eye, is said to continue among the Italians of the present day. *Jahn*.

104. Damoetas proposes a riddle, to which Menalcas replies by propounding another.—*Et*, see in *Lex*. II. 4.—*Eris mihi magnus Apollo*, i. e. 'I will look upon you as great Apollo.' As Apollo was the god of divination, Damoetas promises to regard Menalcas as not inferior to that god, if he shall rightly solve the proposed enigma. Cf. *mihi deus*, E. 1, 7, and the note upon it, and above on v. 101.

105. *Tres pateat caeli spatium . . . ulnas*, Gr. § 324, 7, (b); 236. Many solutions of this riddle have been proposed, the most probable of which is that given by Servius and which Asconius and Cornificius say that they had heard from Virgil himself. According to this explanation the grave of one Caelius, a spendthrift who squandered all his property, except a piece of ground large enough to be buried in, was intended by Virgil. Damoetas is then to be understood as playing upon the words *Caelius* and *caelum*, each of which, by poetical usage, would form the same genitive, *caeli*: see E. 1, 33, note. Servius however gives the preference to that solution which makes Damoetas refer to such a view of the heavens as may be obtained from the bottom of a narrow pit or well.—*Amplius ulnas*, Gr. § 256, R. 6, (a) & (b).

106. *Inscripti nomina regum . . . flores*. The hyacinth is meant, on whose leaves, according to ancient belief, the letters A I were inscribed, which letters either expressed the grief of Apollo at the death of Hyacinthus, (Aī, Aī, signifying 'alas! alas!'), or denoted the name Aīas, that is Ajax. See *Ajax* and *Hyacinthus* in *Lex*.—*Regum*, 'princes,' the Homeric βασιλῆες, *Con*. Hyacinthus and Ajax were both sons of kings, Hyacinthus of Amyclas, king of the Lacedemonians, and Ajax of Telamon, king of the island of Salamis.—*Inscripti nomina*, Gr. § 234, II, i. e. *nomina inscripta habentes*. Cf. E. 1, 55.

107. *Phyllida*. Both had claimed an interest in her affections, vs. 76—79, but Menalcas offers to yield his pretensions to her love, if Damoetas will solve his riddle.

108. *Non nostrum*, scil. *est*, Gr. § 211, R. 8, (3), and note.—*Componere*=*finire*, *Serv.*: see *compono*, B. 2 in *Lex*.

109. *Et quisquis amores aut metuet dulces, aut experietur amarus*. There seems no reason to suspect the text as here given, though the manuscripts differ somewhat in regard to the mood and tense of the verbs, which are found either in the fut. indic. or in the pres. subj., but commentators have been unable to agree as to the interpretation of the words, and various conjectural changes have been proposed. Ebert conjectured, *et quisquis amarus*

aut metuet, dulces aut experietur amores. This reading is adopted by Wakefield and appears to be as easy and natural as any alteration that has been proposed. Wagner proposes the following: *et quisquis amores haut (i. e. haud) metuet, dulces, aut experietur amaros.* Forbiger prefers the conjecture of Graser: *et quisquis amores haut metuet dulces, haut experietur amaros.* Heyne would wholly reject the 109th and 110th verses. If we adopt Ebert's reading the verses will signify: Both you and he are deserving of the heifer; and whoever else shall either fear unsuccessful, or shall experience successful love. If we take the emendation of Wagner, the meaning will be: And whoever shall not abstain from love will find it either sweet or bitter. The meaning according to Graser's reading will be: And whoever shall not fear sweet love, shall not experience bitter love, i. e. whoever shall not be timid in love shall be successful in love.

No one of the proposed corrections appears to me a decided improvement upon the text, and I am of the opinion, with Conington, that the general sense of the clause, *et quisquis amores aut metuet*, etc., is, as explained by Servius, *et quicumque similis vestri est*, i. e. and whoever is like you, whoever can feel love as you have shown you can; since Damoetas had complained (v. 81) of the cruelty of Amaryllis, and Menalcas had spoken (v. 83) of the pleasures of successful love. *Metuet dulces* he applies to Menalcas, and explains it by *timebit pro dulcibus, ne eos amittat*; and *experietur amaros* to Damoetas. The meaning, according to this interpretation, is, 'and whoever shall either fear sweet love or shall experience bitter love,' i. e. whoever, like you, shall either sing so well the fears of successful or the pangs of slighted love; the feeling being put for the expression of the feeling, as in E. 6, 62, and 9, 19, the action is put for the celebration of the action.

111. *Claudite jam rivos.* Servius gives two interpretations to this verse, a literal and a figurative. According to the first, which is generally adopted by recent commentators, Palaemon had come out into the fields for the purpose of directing his servants to open the sluices by means of which his meadows were irrigated. This having been done, and the water having been flowing upon the meadows during this contest, he now directs them to close the sluices. According to the allegorical interpretation it is the rills of song that are to be stopped, and the words are addressed not to the servants, but to the musical combatants.

ECLOGA IV.—POLLIO.

ARGUMENT.

This Eclogue, which, on account of some apparent coincidences of language with the prophecies of the Old Testament (see Isaiah ch. 11) in relation to the Savior's birth, has attracted much attention, seems to have been devoted by its author to the special honor of Asinius Pollio his friend and patron. All Italy had suffered great calamities, first from the confiscation and distribution of lands, to which allusion is made in the first Eclogue, then from the quarrels between Antony and Octavianus, and the war which ensued, B. C. 41; and finally, from a very severe famine, the result of the blockade of the coast of Italy by the fleets of Antony and Sext. Pompey. For these reasons great joy was occasioned by the treaty of Brundisium, made in the autumn of B. C. 40, by which harmony was restored between Antony and Octavianus. Asinius Pollio assisted Antony in negotiating and arranging that peace. A little afterwards, on his return to Rome, Pollio entered on the consulship, and about the same time had a son born to him. There was a common belief at that time that a new age was about to dawn on the world, and as Italy seemed to have escaped from its miseries chiefly through the means of Pollio, Virgil, in this Eclogue, congratulates him on his consulship, and does it in such a way as at once to extol him as the harbinger of a new era of happiness, and at the same time to augur this from the birth of his son, as an omen of future peace and prosperity. This Eclogue was written in the autumn of B. C. 40, when Virgil was thirty years old. Many Christian writers have regarded this Eclogue as a prophecy of the birth and reign of the Messiah, derived by Virgil from the Sibylline books, or from traditions prevalent in the East. Of this opinion respecting its origin Pope has availed himself in his splendid paraphrase, entitled "Messiah, a Sacred Eclogue."

NOTES ON THE FOURTH ECLOGUE.

1. *Sicelides*: see *Sicelis* under *Siculi* in *Lex*. Pastoral poetry is said to have originated in Sicily, the country of Theocritus.—*Paulo majora*, scil. *solito*, 'somewhat higher strains,' 'themes of somewhat unwonted dignity,' Gr. § 256, R. 9, and (*a*); i. e. themes a little more elevated than those usually chosen for Bucolic verse. So Pope in his *Messiah*: To heavenly themes sublimer strains belong.

2. The subjects of Bucolic poetry are alluded to in *arbusta*, *myricæ* and *silvas*.

3. *Silvæ sint Consule dignæ*, scil. *Pollione*, i. e. if we employ pastoral poetry let it be such, etc.

4. *Cumaei*, 'Cumaean' or 'Sibylline.' The most famous of the Sibyls was the Cumaean who gave to different *saecula* or ages the names of metals, i. e. the Golden, the Silver, the Brazen and the Iron age.

5. The doctrine of the *great* or *mundane year*, which was current among the Greeks, and taught also by the Platonic and Stoic philosophers, and which was also contained in the Sibylline books, is assumed as the basis of the poet's predictions in this Eclogue. According to this doctrine, at the close of the *mundane year*, the duration of which was variously estimated at 2489, 3000, 7777, 12954, 15000 and 18000 years, the stars would all return to their original places, as the sun returns to its former place at the end of the common year, and there would be a general restoration of all things. In the Etruscan and Sibylline books, this great year, comprising the four ages above named, was divided into ten great months or *saecula*, which seem however not to have had any certain or uniform duration. What deity presided over each of these great months was particularly taught in the Sibylline books. Saturn is said to have presided over the first of these months, and Sol or Apollo over the last. Diana appears to have immediately preceded Apollo, and to her also November, in the civil year, was consecrated. At the time when this Eclogue was written the Romans believed themselves to be living in the tenth or last *saeculum*, (in the Iron Age,) since according to Vulcatius the augur, the comet that appeared soon after the death of Julius Caesar, marked the end of the ninth and the beginning of the tenth *saeculum*. As the Romans, after the treaty formed at Brundisium, between Octavianus and Antony, entertained the most sanguine expectations of future happiness and peace, Virgil makes use of this occasion to proclaim the approach of the Golden Age; and accordingly, as the tenth age was now passing (*tuus jam regnat Apollo*, v. 10), he announces, that, on its termination, a new *mundane year* (*magnus saeculorum ordo*), would commence, and with it the Golden Age would return. That mankind might be fully prepared for this, and might gradually return from the wickedness and crimes of the Iron Age in which he lived, to the perfect purity of life that marked the Golden Age, the poet represents the tenth *saeculum* as passing by degrees into that age. He makes the commencement of the new age to be coincident with the birth of the boy whose advent he celebrates, and teaches that the Golden Age will make still more sensible advances during his childhood, (see v. 26 sq.), but that it will not be perfect until he attains to complete manhood (see v. 37 sq.) *Jahn*, *Voss*.—*Saeculorum*, Gr. § 322, 4.—*Nascitur*, 'begins.'

6. *Virgo*, i. e. *Astraea*, see *virgo*, B. and *Astraea* in *Lex.* and cf. *Ov. Met.* 1, 149; G. 2, 474.—*Saturnia regna*, Gr. § 98. The reign of Saturn in Latium was, according to tradition, during the Golden Age, and while *Astraea* still had her residence on earth. Hence it appears that *Astraea* and Saturn are said, by metonymy, to be about to reappear, because the age in which they had previously lived on earth was about to be renewed. Wagner remarks on this line that *redit et Virgo, redeunt Saturnia regna* is equivalent to *et Virgo et Saturnia regna redeunt*; and that the repetition of a verb or an adjective is frequently equivalent to a repetition of the conjunction: cf. A. 7, 327; 8, 91;

11, 171; 12, 548. In A. 10, 313, a prep. is in like manner repeated. In a few instances, as in vs. 24, 25, the copulative and verb are both repeated.

7. *Nova progenies*, 'a new race,' i. e. 'a better race,' who are called in v. 9, *gens aurea*. *H.*

8. *Moulo*, 'only.'—*Nascenti*, part. adj.=*dum nascitur*, *Forb.*, 'nascent,' i. e. about to be born: see *nascor*, A. in Lex.—*Quo*, scil. *nascente*, 'at whose birth.' *Serv.*=*cujus ortu*, *Wr.* Ruæus supplies *sub*, i. e. 'in whose day,' like *illo sub rege*, A. 8. 324.—*Puero*, i. e. *Gallo*, *Asinii Pollionis filio*. *Wr.*—*Ferreæ gens*, i. e. *ferreæ ætatis gens*, so v. 9, *gens aurea* for *gens aureæ ætatis*.—*Primum*, 'at last'; cf. on E. 1, 45, *Con.*

9. *Mundo*=*orbe terrarum*, *Wch.*; see *mundus*, II. B. 2 in Lex.

10. *Tuus jam regnat Apollo*. This shows that the last age was come, as the Sibyl declares the age of Sol, i. e. of Apollo, to be the last. *Serv.*—*Tuus*, scil. *frater*, according to Ruæus, who says that Virgil adopted the common opinion that Lucina and Diana were the same person: see *Diana* in Lex.

11. *Teque . . . te Consule*, an emphatic repetition.—*Adeo* gives a rhetorical prominence to the word after which it is used, *Con.*; see in Lex. B. 2.—*Decus hoc ævi*, has been by some applied to the boy who was about to appear, 'this glory of the age'; by others, and apparently with more propriety, to the age about to commence,=*præclara hæc ætas*, 'this glorious age'; *Serv.*, *H.*, *Jahn.*: cf. *Qualibus in tenebris vitæ quantisque periclis degitur hoc ævi quodcumque est*, *Lucr.* 2, 15.—*Inibit*=*cursum inibit*, *incipiet*, *R.*, *Wr.*, *Forb.*: cf. *ineunte anno*, and see *incipio*, II. in Lex.

12. *Magni menses* like *magnus annus* and *magnus ordo sæclorum*, i. e. greater, longer than our months, the *sæcula* into which the great or mundane year was divided, *Jahn*, *Voss*, *Con.* Cf. on v. 4. Others explain it by 'memorable,' 'illustrious,' as belonging to the Golden Age; *Sp.*, *H.*, *Wr.*

13. *Te duce*, cf. *te consule*, v. 11, 'under your guidance,' 'your auspices,' i. e. from the commencement of your consulship.—*Sceleris vestigia nostri*. He refers to the remains of the civil wars, particularly to the maritime war carried on by Sext. Pompey, by means of which Rome was cut off from its supplies of provisions. *H.*

14. *Irrita*=*abolita*, *sublata*, *H.*, *Forb.*, 'effaced,' 'removed.'—*Formidine*, 'fear,' arising from a sense of guilt. *H.*

15. *Ille*, scil. *puer*, the boy spoken of in vs. 8—10, the son of Pollio. *H.*, *Wr.*—*Deum vitam*. By the 'life of the gods' is meant a perfectly blessed and happy life: cf. *Cic. de Nat. Deorum*, 1, 19, *Aut. . . Deum vitam accipiet*, i. e. 'will possess' or 'enjoy' a life like theirs.—*Divis permixtos*, *Gr.* § 245, II. 2.

16. *Heroas*. *Gr.* § 85, Exc. 2.—*Et ipse videbitur illis*. The whole passage implies that this child should mingle in the society of gods and heroes and should be included in their number. During the Golden Age the gods are represented as associating familiarly with men.

17. *Pacatum*, part. adj.—*Reget orbem*, 'will rule the world, i. e. consul factus administrabit imperium Romanum,' *Wr.*, *Forb.*—*Patriis virtutibus*, con-

nect with *reget*; the same virtues for which his father Pollio was distinguished.

18. Virgil having in the preceding verses spoken generally of the approach of the new Golden Age, now marks the different steps by which its advance is distinguished—its commencement in the boyhood of Pollio's son (vs. 18—25), its progress in his youth (vs. 26—36), and its perfection in his manhood (vs. 37—45): cf. note on v. 4.—*At* here designates a passing from one thought to another but not an opposite thought; 'moreover,' 'and'; see in Lex. I.—*Prima*, instead of *primo*, 'at first,' Gr. § 205, R. 15: cf. E. 6, 1; G. 1, 12. The second step is marked by *at simul*, v. 26, and the third by *hinc*, v. 37.—*Munuscula*, 'its gifts,' literally, 'its minor' or 'small gifts,' which are specified in vs. 19—25.—*Nullo cultu*. The productions of the Golden Age were spontaneous.

19. *Errantes*, 'spreading.'—*Passim* connect with *fundet*.—*Baccare*. This plant, which Sprengel takes to be a valerian, (see in Lex.), Daubeney is inclined to believe a *salvia*, i. e. *salvia sclarea*. Pliny says of it, *odor est ei cinnamomo proximus*.

20. *Ridenti*, 'smiling,' 'glad,' i. e. *coloris pulchritudine oculos delectante*, Wr.—*Mixta acantho*, cf. supra on *divis permixtos*, v. 15.—*Acantho*. This is supposed to be the Egyptian tree mentioned in G. 2, 119, *Serv.*: cf. on E. 3, 45.

21. *Ipsae*, i. e. *sponte, nullo ducente*, H., 'of their own accord': see similar examples under *ipse* I in Lex. So *ipsa cunabula*, v. 23, i. e. *sponte, nullo serente*, Wr., 'spontaneously.'

23. *Blandos*, 'pleasant,' both in their color and in their fragrance, Wr.; 'soothing,' Br.

24. *Fallax*. The poisonous plant is called 'deceptive,' according to Servius, because of its liability to be mistaken for a harmless plant: cf. *nec miseros fallunt aconita legentes*, G. 2, 152.—*Herba veneni*, i. e. *herba venenata*, 'the poisonous plant,' as it were, the plant containing poison: cf. *poculum veneni*, in Solinus; *poculum lactis*, and *lactis ubera*, in Tibullus; *crateras olivi*, E. 5, 68; *sanguinis pateras*, A. 3, 67. *Forb.*

25. *Assyrium*, 'Assyrian,' in a wide sense for Eastern. *Voss.*, Wr.—*Vulgo*, i. e. *omnibus locis*,—*Amomum*, cf. on E. 3, 89.

26. *At* marks a transition from the indications of the Golden Age observable in the boyhood of Pollio's son to the more striking ones to be exhibited during his youth: see *at* in note to v. 18. His youth is poetically described by words that mark his intellectual progress, which would then be such that he could study the poets who sung of the *heroum laudes*, (see *laus* II in Lex.) and the historians who would record the *facta parentis*, 'the great deeds of his father.' The simple meaning of the 26th and 27th verses is, When you shall become a young man. *Jahn.*—*Simul* for *simul atque*, see in Lex. II. B. 2.—*Parentis*, scil. *Pollionis*. Wr.

27. *Et quae sit . . . cognoscere virtus*. The child will read of the glories of its father and the heroes of older time, the subjects of poetry and history, and thus learn to conceive of virtue, *Con.*

28. *Molli arista*, i. e. the beard or awn of grain, now so rough and prickly, shall then be smooth and soft. *Voss, Wr.*

29. *Pendebit sentibus uva*. *Pendeo* is construed either with the prepositions *ab, de, ex* or *in*, or with the abl. without a prep.

30. *Rascida mella*, Gr. § 232, (2). The honey, so abundant in the Golden Age, is sometimes spoken of as escaping from the cavities of trees, where the bees had deposited it, and sometimes, as here, is described as exuding, in the form of drops of dew, from the leaves of trees, particularly those of the *ilex*, or holm oak: cf. G. 1, 131.

31. *Pauca tamen*. This second period, which is to precede the perfect Golden Age, is represented as similar to the Heroic, which Hesiod makes a fourth Age, between the Brazen and the Iron. In this period some evils and crimes will still remain.—*Priscæ*, ‘ancient,’ such as had prevailed in the later ages of the now closing mundane year.—*Fraudis*, cf. *sceleris vestigia nostri*, v. 13, and see *fraus*, B. in Lex.

32. Among the evils of former times that still remain he enumerates navigation, the fortifying of cities, and agriculture; and instead of simply saying that a second heroic age shall come, he announces the repetition of the two most important events of the former heroic age, the Argonautic expedition and the siege of Troy, vs. 34—36.

33. *Quæ jubeant*, ‘such as will prompt,’ or simply, ‘to prompt,’ ‘prompting,’ Gr. § 264, 1, (a) & (b).—*Jubeant infundere*, Gr. § 273, 2, (d).

34. *Quæ vehat*, ‘to transport,’ cf. on v. 33.

25. *Delectos heros*, i. e. the Argonauts, the companions of Jason in his expedition in quest of the golden fleece: see *Argonautæ*, *Jason*, *Helle* and *Phrixus* in Lex.

37. *Hinc*, ‘after this,’ introduces the third and final step in the progress of mankind towards the new Golden Age, which was to be fully ushered in when this child should have attained to manhood.—*Firmata ætas*, ‘strengthened,’ ‘mature age’: cf. *firmata jam ætas*, Cic. Cocl. 18, and *confirmatis ætatibus*, Cic. Lael. 76.

38. *Cedet mari*, ‘shall relinquish’ or ‘abandon the sea,’ Gr. § 255, R. 3, (a) & (b), & 1, *cedo* II. in Lex. Servius remarks that *cedet mari vector* is a necessary consequence of *omnis feret omnia tellus*.—*Ipse*, i. e. *sponte*, cf. on v. 21. *Forb.*—*Vector*, ‘the passenger,’ which seems to be its sense where it is used of maritime carriage. *Con.*

40. *Rastros . . . fulcem*. The *rastrum* was ‘a toothed hee’ or ‘mattock,’ with two, three or four prongs, serving the purpose of a rake, fork and hoe combined. It seems to have been a rake used in manual labor and not a harrow drawn by cattle: the *fulx* simply denoted a knife with a curved edge, and hence was applied to a variety of instruments, intended for different purposes in husbandry, *Daubeny*: and see these words in Lex. *Falx* is here ‘a pruning-knife’ or ‘pruning-hook.’

41. *Tauris juga solvet*. *Tauris*, according to Wr. and Forb, is in the dative, like *hanc mihi solvite vitam* in Propertius, 2, 7, 77: see Gr. § 211, R. 5, (1):

Wch. & *Sp.* contend for the abl., Gr. § 251. The solution of the question would not materially affect the meaning of the passage.

42. *Mentiri*, 'to feign,' 'counterfeit,' i. e. to take on, instead of its own color, the colors imparted to it by dyes.

43. *Ipse*, 'of himself,' see *ipse*, I. in Lex.—*Suave rubenti murice*, 'sweetly,' i. e. 'beautifully reddish purple,' see on E. 3, 63.

44. *Mutabit=tinget*, *Serv.* and see in Lex. under *muto*, II. 2. This meaning however belongs rather to its connection than to the verb itself, which signifies 'to alter' or 'change.'—*Vellera*, poetice for *vellus*, see on E. 3, 95. Wagner remarks that *murex*, *lutum* and *sandyx* in this place are simply the names of colors, not of coloring materials. *Vellera* seems in like manner to signify his natural or white fleece, and hence *mutari vellera croceo luto* will mean to exchange his white fleece for one of saffron-or golden-yellow: see Gr. § 252, R. 5.

45. *Pascentes agnos*, 'the grazing lambs,' answering to *in pratis*, v. 44, i. e. the live sheep in the fields, opposed to the fleece in the hands of the dyer,' *Con.* Others explain *pascentes*, 'while feeding,' as if the colors were occasioned by the peculiar nature of the plants on which they fed.

46. *Talia saecula*, etc., i. e. 'ages of such a kind' as have been indicated in the preceding verses. The passage may be translated: 'The Parcae, harmonious in regard to the immutable will of fate, have said to their spindles, "roll off illustrious ages".' *Tulia* is thus, according to *II.*, *Wr.*, and *Con.*, a vocative; but *Forb.* and others, agreeing with *Cerda* and *Voss*, take it for an accusative, supplying the preposition *per*: 'The Parcae have said to their spindles, roll on through such ages,' i. e. run on without interruption—denoting unbroken and undisturbed happiness.—*Fusis*, 'to their spindles,' i. e. to the threads spun upon their spindles. These threads, as they were drawn out, represented the successive ages and all their attendant events, hence *saecula* is here used instead of *filii*, 'threads.'

47. *Concordes*, i. e. harmonious in determining and assigning the destiny of all persons and events as established by divine decree. *Wr.*—*Numine*. *Numen est voluntas et jussio dei*, *Serv.* Gellius also quotes Chrysippus as saying that 'fate is the eternal and invariable series of events': see *numen*, B. in Lex.—*Parcae*. Of the three Parcae Clotho was said to hold the distaff, Lachesis to spin the thread of life, and Atropos to sever it. All events were directed by them, in harmony however with the decrees of the gods.

48. *Aggredere*. The poet here addresses the son of Pollio, the *nascens puer* of the 8th verse, who is now supposed to have reached the age of manhood, inviting him to enter upon those high honors that awaited him, that is, according to *Servius*, *aggredere magnos honores consulatus*; see on v. 17.—*Jam*, see in Lex. II. B.

49. *Deum*, 'of a god,' see v. 7, and *demitto*, B. 2 in Lex. The plur. is put poetically for the sing.; so of Aeneas, *Anchisa generate, deum* (i. e. *Veneris*) *certissima proles*, A. 6, 322; cf. a similar use of the plur. instead of the sing. in E. 3, 7; 6, 42; A. 7, 98; 10, 79; 11, 784; 12, 60. In such instances the object of the writer is not so much to denote *who* the individual is, as *what* he

is, or to what class he belongs; as in the present verse, that he is the son, not of a human but of a divine father: cf. on E. 3, 7. *Wr.*, *Forb.*—*Jovis incrementum*, 'progeny,' i. e. a new offspring added to the number of the sons of Jupiter: *Wr.*, *Forb.*: but Ruæus and Heyne say, 'the foster son of Jupiter,' like the Homeric *διοτρεφεύς*: see Gr. § 310, 1.

50. *Aspice nutantem mundum*, i. e. *aspice ut nutat mundus*, 'how the world shakes' or 'trembles.' *Forb.*—*Convexo pondere* limits *mundum*, 'the world of convex mass,' i. e. of convex form or shape, or, in one word, 'the round world'; Gr. § 211, R. 6. *Mundus* denotes not the earth, but the world, the vast circumambient sphere, constituting the universe. *Nutantem*, i. e. with joy, as at the approach of some deity, *H.*, cf. vs. 52, 'shaking,' 'trembling.'

51. This verse consists of an enumeration of the particular parts of which the *mundus* consists, and which are grammatically in apposition to it.—*Terrasque*, see Metrical Key and Gr. § 283, IV. Exc. 2, R. 3: see also Gr. § 323, 2, (2).—*Profundum*, see in *Lex. profundus*, B. 2.—This verse is repeated in G. 4, 222.

52. *Aspice, laetantur ut omnia*: *aspice* is repeated by *anaphora*, *Forb.*, Gr. § 324, 13.—This line contains a repetition of the substance of the two preceding ones, and also assigns the cause of the agitation mentioned here (*laetantur omnia*), and in v. 50 (*nutantem mundum*), viz. the sensible approach of the Golden Age.—*Laetantur*, Gr. § 265, note 2, R. 1. The indicative is thus used after *aspice ut* and *viden' ut* instead of the subj., in the *oratio obliqua*, where the writer makes a statement of whose truth he has no doubt, and respecting which he makes no appeal to the opinion of another, but presents it as something entirely certain, and as it were present and actually happening: thus *aspice, ut omnia laetantur*, 'behold how all things rejoice!' *aspice, ut omnia laetentur*, 'consider how all things rejoice': cf. E. 5, 7; G. 1, 57; A. 8, 192. *Wr.*, *Forb.*—*Omnia*, i. e. the whole world, *terrae, tractusque maris caelumque profundum*.—*Saeclo*, Gr. § 247, 1, (2), But *H.*, *Weh.* and *Wr.* connect vs. 50—52 as follows: *aspice mundum nutantem, terrasque, etc. . . ut laetantur*, i. e. *aspice, ut mundus nutans, terraeque, etc. laetantur*. The *aspice* in v. 52 would then be an emphatic repetition or *epizeuxis*, Gr. § 324, 20.

53. *O mihi, etc.* The wish, simply expressed, would be, *Sit mihi tam longa vita!* And since its closing part only could extend to those times, he says, *tam longae pars ultima vitae*, 'the closing part of a life so long.' *H.* *Tam longae*, i. e. that when you have attained to manhood I shall be able to celebrate your exploits. *Wr.*

54. *Spiritus*, 'poetic inspiration,' 'poetic vigor.' *Spiritus et*, i. e. *et spiritus*, scil. *mihi sit tantus*.—*Quantum*, scil. *ejus spiritus*. The subject of *erit* is *quantum (spiritus)*; the predicate is *erit sat*.—*Dicere* depends on *sat*, Gr. § 270, R. 1. *Tua dicere facta*, for *ad dicenda tua facta*.

55. The apodosis of the sentence begins at *Non me carminibus*; its protasis consists of the 53d and 54th vs: cf. Liv. 6, 18. *Ostendite modo bellum: pacem habebitis. Videant vos paratos ad vim: jus ipsi remittent.* *Wr.* In this apodosis and in the two following verses the poet declares that the deeds

of this youth will be so distinguished that inspired by their magnificence he shall be able to surpass all other bards while celebrating their praises.—*Nec—nec*, Gr. § 277, R. 5, (a).

56. *Huic—huic*, instead of *huic—illi*; see Gr. § 207, R. 23, (a) & (b), and *hic*, D. in Lex.—*Adsit*, 'aid,' 'assist.'

57. *Orphei*, the Greek dissyllabic dative, Gr. § 54, 5: cf. G. 4, 545, 553.—*Calliopēa*, its common form is *Calliope*, q. v.

58. *Arcadia judice*, i. e. *pastoribus Arcadicis judicibus*, *Forb.*, cf. on E. 1, 63. As Pan was especially venerated by the Arcadians, (cf. E. 10, 26), they might be expected to regard his performances with particular favor. They would also be competent judges: cf. E. 10, 31.

59. *Pan etiam*, an emphatic repetition: cf. *incipi parve puer*, infra, vs. 60 and 62.—*Pan dicat*, 'let Pan confess,' or 'Pan must confess,' Gr. § 260, R. 6; a subj. used as an imperative, occupying the place of the apodosis. See the example from Livy (supra, v. 55), of a similar use of the subj. in the protasis.

60. *Incipe, parve puer*. The child, whose birth and life were to be so intimately connected with the introduction of the Golden Age, is considered both here and in other parts of the Eclogue as still unborn; and the poet here expresses his ardent wishes for his speedy appearance and for the blessings to follow in the train of that event.—*Risu*. We adopt the opinion of Servius, supported by that of Wr., *Forb.*, and many other modern commentators, though opposed by Heyne and others, that the *risus* here mentioned is not to be understood as being that of the mother, but of the child, expressive of his pleasure in the recognition of his mother: 'Begin by your smile to recognize your mother,' i. e. to manifest your recognition of her. This interpretation requires us to give to *cognoscere* the meaning which properly belongs to *agnoscere*, but other instances of a similar use of the word may be found in the Lexicon under *cognosco*, II.: see also *agnosco* 1 & 3, for the distinctive use of these words.

61. This verse assigns a mother's sorrows as the reason why the infant should reward her by his smile. *Decem menses* denote the period of gestation.—*Tulērunt*, by systole, Gr. § 307, (1).—*Fastidia*, 'weariness,' 'discomfort.'

62. It was accounted a bad omen for a child, that he had not received a parent's smile. This is alleged as a second reason for his meeting his mother with a smile, that he might thus obtain her smile in return. Reference is made in this and the following verse to the future position of the boy among heroes and gods, vs. 15, sq. and 49; and the case of Vulcan is perhaps also alluded to, whose appearance at his birth, was so forbidding that his mother Juno caused him to be cast out of heaven. Minerva afterwards refused to receive him as a husband, and, for a time at least, he was excluded from the council of the gods.

ECLOGA V.—DAPHNIS.

ARGUMENT.

Two shepherds, Mopsus and Menalcas, having met together, the former distinguished for his performance upon the shepherd's pipe, the latter for his skill in singing, invite each other to a mutual exhibition of their musical accomplishments, (vs. 1—19). After seating themselves in a grotto, Mopsus first laments the death of Daphnis, (vs. 20—44); then Menalcas following celebrates the praises of the same Daphnis, as now enrolled among the gods (vs. 56—80) and having then exchanged presents they separate. *H.*

The original Daphnis was a Sicilian youth, whose name occurs frequently in the ancient pastorals. It is supposed that this Eclogue was written B. C. 42, in which year public rejoicings throughout Italy were ordered, to celebrate the deification of Julius Caesar, and the month *Quintilis* was named *Julius* after him. According to this conjecture, which is not improbable, Virgil celebrates Caesar under the name of Daphnis, though care must be taken not to give an allegorical interpretation of every particular. *S. & Z.* In this, as in the 3d Eclogue, the shepherds sing in alternate verses. In the introduction, which contrasts with that to the third Eclogue, being an interchange of civilities, not of scurrilities, Virgil follows the first Idyl of Theocritus. *Con.*

NOTES ON THE FIFTH ECLOGUE.

1. What does *non* modify?—*Boni*, i. e. *periti*, *R.*, *docti*, *Serv.*: see *bonus*, 2 in *Lex.*: so 'good' for 'expert,' 'skillful,' is used in English, as 'good at singing, etc. Cf. *Hic jaculo bonus, hic longe fullente sagitta*, A. 9, 572.

2. *Calamos leves*, i. e. the shepherd's pipe composed of 'slender' reeds. *H.*—*Inflare*. In Virgil the adjectives *bonus, felix, peritus*, etc., are connected with the infinitive, as in E. 7, 5; 10, 32; G. 1, 280, 284; A. 9, 772, etc. This construction the historians used in common with the poets, so far as related to *paratus, aptus, ferox*, and the like; but in prose it stopped with those adjectives that can be united with *ad*, and with cases where the infinitive differs little from the accusative of place. *Jahn*. The construction is of Greek origin: see Gr. § 270, R. 1, and 213, R. 4.—*Dicere*=*canere*.—In regard to the figure *prolepsis* occurring here see Gr. § 323, 1, (4).

3. *Coryllis*, Gr. § 245, II. 2.—*Inter*, Gr. § 279, 10, (c) & (d).

4. *Major*, scil. *natu*. *Maximus* is in like manner used absolutely, A. 7, 532. *H.*—*Parere*. The particular act of deference intended relates to the place where they should seat themselves, in regard to which Mopsus modestly objects to the hazel-shade, on account of its shifting and fitful character, and suggests the superior advantages of the cool grotto.—*Menalca*, see note on v. 86.—See also Gr. § 269, R. 2.

5. *Zephyris motantibus* gives the reason why the shadows were *incertae*.—*Motantibus*, scil. *eas*.

6. *Antro succedimus*. The verb has a two-fold construction, first with *sub* and the acc., *umbras*, and second with the dat.

7. *Raris labrusca racemis*, Gr. § 211, R. 6. The *labrusca*, or 'wild-vine,' being unpruned, was less productive of fruit than the cultivated vine, but abundant in its foliage.—*Sparsit*, see note on E. 4, 52,

8. *Montibus in nostris* seems to describe the general character of the country in which these shepherds lived. Hence Servius says: *ac si diceret in hoc territorio.—Tibi certat*. The construction of *certo* with the dative is poetical: see Gr. § 223, R. 2 & (b), and *certo*, II. in Lex., and cf. E. 8, 55.—*Amyntas*. This name, which is of frequent occurrence in pastoral poetry, is here used to denote some shepherd who was a very skillful performer on the shepherd's pipe, and who alone dared to vie with Mopsus. *Forb*.

9. *Quid, si idem certet?* 'what if he should strive'? The subj. implies that he does not so strive. *Quid si certat* would mean, 'what if he does strive'; implying that he was guilty of such folly. Mopsus shows by his reply that he was irritated by the reference made to his rival. *Wr*.

10. *Incipe*, scil. *canere*: cf. E. 9, 32. *Forb*.—*Phyllidis ignes*, etc., objective genitives, 'love for—,' 'praises of,' 'invectives against,' *Con*. The names seem here to be simply those of pastoral persons, real or feigned, cf. on v. 11.

11. *Alconis*. The original Alcon, according to Servius, was an expert Cretan archer. *Habes*, see note on E. 3, 52. *Forb*.—*Jurgia Codri*. Sp. and Wr. take Codrus to have been an inferior poet, an enemy of Virgil, and understand by *jurgia Codri* not his attacks on Virgil, but his quarrels with some one else. Heyne however supposes him to have been a shepherd, and understands Menalcas to refer to some musical contest in which Codrus participated, resembling perhaps in its general character the contest of Damoetas and Menalcas in the third Eclogue. It so happens, that the expressions *Phyllidis ignes*, *Alconis laudes*, and *jurgia Codri* admit of easy and natural application to the Grecian fables connected with these names, and there seems to be nothing except the pastoral rusticity of these shepherds that forbids such application. cf. note on v. 10.

12. *Incipe*; an emphatic repetition; cf. E. 4, 60, 62.—*Servabit*, see *serro*, II. in Lex. and cf. E. 3, 75.—Tityrus is here the name of a servant. *Sp*.

13. *Immo haec . . . carmina experiar*. Menalcas perceiving that Mopsus was offended by his reference to Amyntas, as seeming to imply that in his view Amyntas might claim to be the equal of Mopsus in musical skill, had attempted to efface the impression by proposing subjects for the song of Mopsus. These Mopsus declines, and proposes to rehearse a recent musical composition of his, which he claims to be of such a character as to evince his superiority to his rival.—*In viridi cortice*, cf. E. 10, 53, sq.

14. *Modulans alterna notavi*, 'alternately setting them to music I noted down the melody,' i. e. after inscribing a certain number of verses on the bark, I set them to music, which too I inscribed. The melody was of two

kinds, that of the voice, as the song was to be sung (cf. v. 48), and that of the pipe, which performed a musical strain as a kind of interlude between the verses, after which the singing was continued. Hence the music of the voice and of the pipe were alternate, and could not be otherwise with a single performer. *Sp., Wr.* But Heyne and Ruæus explain it, 'singing each verse and then by turn writing it down.'—*Alterna*, i. e. *per alterna, alternatim*; see in *Lex.* under *alternus*.

16. Menalcas now assures Mopsus that what he has said as to Amyntas (see v. 8), was spoken only in jest. Keightley observes, that in order "fully to understand the following comparisons we must recollect that the leaves of the willow and the olive are of the same form and of the same pale green color, while the difference in the value of the trees is immense. The *salunca* or Celtic reed, in like manner resembles the rose in odor, but is so brittle that it could not be woven into garlands, the great use made of the rose by the ancients."

18. *Judicio nostro*, Gr. § 249, II.

19. *Desine plura*. The acc. *plura* may be considered as the object of *desine*; cf. E. 8, 61; 9, 66, and see *desino*, A. (γ) in *Lex.*, though we may also, with Servius, supply *dicere*; see Gr. § 229, R. 3, 2.—*Successimus antro*. The dialogue from v. 8 to 19 seems to have occurred while the shepherds were on their way to the grotto mentioned by Mopsus, vs. 6 & 7.

20. *Exstinctum crudeli funere Daphnim*. The Sicilian Daphnis is said to have pined away with hopeless passion: see the first Idyl of Theocritus, in which the death of Daphnis is lamented.—*Funere* by metonymy for *morte*; see Gr. § 324, 2, and *funus*, B. 2 in *Lex.*

21. *Vos—Nymphis*. These words are parenthetic. *K.—Testes Nymphis*, scil. *fuistis*, Gr. § 211, R. 5, and note.

22. *Quum*, 'while.'—*Complexa*, see Gr. § 274, R. 3, (a), and note on v. 23.

23. *Atque deos atque astra vocat crudelia*, 'she calls both the gods and the stars cruel': cf. *Alii alios increpantes timidos vocant*, Sall. Cat. 53.—*Deos atque astra crudelia*, Gr. § 205, R. 2, (3).—*Astra*. This is to be explained by reference to the Chaldean astrology; the stars, according to the belief of the ancients, exerting an influence on the lives of men. *Wr.—Atque—atque =et—et*: cf. *Atque tubas atque arma ferunt crepitantia caelo audita*, Tibull. 2, 5, 73, *Forb., Com.*, and see *atque* in *Lex.* III. 5. But *Wr.*, following *Weh.*, supplies *est* after *complexa*, thus making the conjunction *atque* connect *vocat*, the historical pres., to *complexa est*, the historical perf., both of which tenses indicate the same time, Gr. § 145, I. 3, and IV.—*Mater*. The mother of the Sicilian Daphnis was a nymph. If we understand Julius Caesar as being here alluded to under the name of Daphnis, *mater* will be *Venus*, the alleged foundress of the Julian gens: cf. E. 9, 47.

24. Through grief at the death of Daphnis the herdsmen neglect to feed and water their herds, and the cattle and even the wild beasts join in the lamentation. Cf. E. 9, 24.—*Illis diebus*, the days succeeding the death of Daphnis. *K.*

25. *Nulla nec . . . nec*; see note on E. 4, 55.

26. Observe the words *libavit* and *attigit*, did not ‘taste’ or ‘touch,’ much less eat or drink. *Con.*—*Graminis herbam*, periphrastically for *gramineam herbam*, ‘the grass,’ *herba* being the generic term, including *gramen* as the species: cf. *herba frumenti*, G. 1, 134: and Liv. 1, 24; Ov. 10, 84. It may also be rendered ‘a blade of grass,’ see *herba* in Lex.

27. *Poenos*, i. e. *Afros*.—*Ingemuisset* depends on *loquuntur*. The wild mountains and the woods are by a very bold figure said to make this report respecting the lions by which they were frequented.

29. *Et*, i. q. *etiam*, see *et*, II. 8, in Lex.—*Armenias tigres*. Bacchus was often represented as riding in a chariot drawn by tigers. *Armenias*, like *Poenos* v. 27, is to be taken as an *epitheton ornans*, that simply denotes the country in which these animals abound, but is not to be taken as descriptive of the animals here mentioned. Lions and tigers were not found in Sicily, and their introduction in this connection is to be referred to poetic license. Cf. note on E. 1, 55.—*Curru*, the old dat., Gr. § 89, R. 3.; cf. G. 4, 158.

30. *Thiasos inducere Bacchi*, ‘to introduce the Bacchic dance,’ *Wr.*, *Forb.*, *Con.*: but Heyne interprets it, ‘to lead the Bacchic dances,’ i. e. to lead the choirs of Bacchantes.

31. This verse describes the *thyrsus* carried by the Bacchantes, *H.*; see *thyrsus* in Lex.—*Foliis*, i. e. of the vine and ivy.

32. *Vitis ut arboribus decori est*, Gr. § 211, R. 5, and note. The elms to which the vines were trained seem to be meant, *H.*, cf. E. 2, 70.

34. *Tu decus*, i. e. *sic tu eras decus*. *R.*—*Decus tuis*. Of the two datives after *est* in vs. 32 and 33, the dative of the object only, *tuis* (*amicis*), is retained here, the dative of the end having been exchanged for a predicate nominative, *decus omne*, Gr. § 227, R. 4.—*Tulerunt*, i. e. *abstulerunt*, *R.*; see *fero*, I. B. 2 in Lex. Cf. E. 9, 51.

35. *Ipsa Pales . . . ipse Apollo*, ‘even Pales and Apollo.’ Apollo is mentioned here with reference to the time when he tended the flocks of king Admetus, from which circumstance he derived the surname *Nomius*, and was worshipped as the tutelary deity of herdsmen. As Pales and Apollo *Nomius* were rural deities, they would be the last to forsake the scenes they loved, and their absence would be most disastrous to the rustics, who depended on their guardianship and protection: see *Apollo*, *Nomius* and *Pales* in Lex. The consequences of their absence appear in the following verses, 36—39.—*Reliquit*, Gr. § 209, R. 12, (2), and note 9.

36. *Grandia*, ‘plump,’ ‘large,’ marks the choice quality of the seed selected for sowing. *Wr.*—Before *sulcis* supply *in iis*, the construction being, *in iis sulcis, quibus mandavimus*, etc. For the omission of *in* see Gr. § 254, R. 3.

37. *Infelix* is used in its primitive sense of ‘unproductive,’ i. e. of what was useful for food; see the derivation and primitive meaning of *felix* in Lex. Cf. G. 2, 239, 314.—*Steriles avenae*. The wild oats seem to be meant. It was a common opinion that barley degenerated into wild oats: see Plin. II. N. 18, 17, 44, 1. This *avena* or wild oat, is by some thought to be the plant known

in America by the name of 'chess,' and which is popularly believed to be degenerated wheat. See 'chess' in Webster's Dictionary.

38. *Molli viola*. The *viola* is termed *mollis*, like other flowers (E. 2, 50; 6, 53), on account of the softness and tenderness of its petals. *K.—Purpureo narcisso*. 'This narcissus is so named from its purple calyx. *H*.

39. *Spinis paliurus acutis*, Gr. § 211, R. 6.—*Surgit*, Gr. § 209, R. 12, (2), and note 9.

40. *Spargite humum foliis*. This is to be understood of the scattering of leaves and flowers at the grave of Daphnis. Cf. Hor. Od. 3, 18, 14.—*Inducite fontibus umbras*, Gr. § 249, R. 3, 'cover with shade the fountains,' i. e. plant trees around them. The tomb of Daphnis was to consist of a *tumulus* near a fountain hidden beneath the foliage of overarchng trees: cf. *Culex*, vs. 387, sq. It was customary in the country to make sepulchres near such fountains as were much frequented and surrounded by trees, in order that travellers might see the inscriptions and be reminded of those buried there; and it was the practice, even in Homer's time, to plant trees around *tumuli*, cf. Il. 6, 419; *Forb*.

41. *Mandat fieri sibi talia Daphnis*. These words, which are here inserted parenthetically, refer also to the following verse. *Forb.—Mandat fieri sibi*, instead of the usual *mandat sibi facienda* or *ut sibi fiant*, *Forb.*: see Gr. § 273, N. 4; 274, R. 7, (a).

42. *Carmen*, see in Lex. A. d. The inscription is contained in the two following verses.

43. *Daphnis ego in silvis*, i. e. 'I am Daphnis who inhabited the woods': cf. E. 1, 2.—*Hinc usque ad sidera notus*; cf. *Sum pius Aeneas . . . fama super aethera notus*, A. 1, 378.

45. *Tale tuum carmen—quale*. *Tale*, and in the next verse *quale* are used like *triste* in E. 3, 80, q. v. and note. See Gr. § 205, R. 7, (2).

46. The order is, *quale (est) sopor in gramine fessis*; Gr. § 202, I. 2.

47. In this line the grammatical subject of the verb (*est* understood) is the infinitive *restringere*, which stands in the same relation here that *sopor* does in the preceding verse; Gr. § 202, 5, R. 2; 269.—*Aquae—rivo*, see on E. 8, 87.

48. *Sed*, 'but also,' 'but even,' see in Lex. II. B. 2.—*Magistrum*. Who had been the musical instructor of Mopsus does not appear, but it was probably some shepherd.

49. *Alter ab illo*, 'the next to him'; Gr. § 205, R. 1: see *alter*, 3 in Lex. for its meaning when used numerically. See also *ab*, I. A. 4 in Lex. for the use of this preposition in the designation of distance in rank, etc.

50. *Tamen* and *quocumque modo* intimate the respectful modesty of Menalcas in estimating his own skill as a musician when compared with Mopsus.—*Quocumque modo*, 'in whatever way,' i. e. 'as best I may,' 'as well as I can': Servius says, *ut possum*.—*Haec nostra*, scil. *carmina*, 'these my lays.'

51. *Dicemus*, see note on v. 2, and E. 3, 55.—*Tollere ad astra* is simply 'to extol to the stars,' i. e. to praise highly, and does not mean 'to deify':

so also *ad astra ferre* in the next verse. Cf. the examples under *fero*, II. B. 1, in Lex.

52. *Daphnin*. For the sake of the metre Virgil here uses this form of the acc. which seems not to have been employed by him in any other instance.—*Amarit nos quoque Daphnis*. Menalcas had previously spoken of Daphnis as the friend of Mopsus (*Daphnim tuum tollenus*), he now claims him to have been his own friend also.

53. *An quicquam nobis sit majus?* ‘Could anything be more highly prized by me?’ Gr. § 260, R. 5.—*Nobis*, Gr. § 226.—*Tali munere*; ‘than such a favor.’

54. *Puer*, scil. *Daphnis*.—*Cantari dignus*, Gr. § 270, R. 1 & (b); 244, R. 2, (b); 264, note 6; cf. *dignus amari*, v. 89. The 54th and 55th lines assign the reasons for the high estimation in which, according to v. 53, he held these verses of Menalcas;—he prized them 1st, on account of their subject (*puer ipse fuit cantari dignus*), and 2d, on account of the high character given to them by Stimicon, who had previously heard them.

55. *Stimicon*, is here the name of some shepherd.—*Ista carmina*, ‘those verses of yours’: see this use of *iste* to indicate a reference to the person addressed, under *iste* in Lex.

56. The deification of Daphnis is now celebrated by Menalcas, in 25 verses, (vs. 56—80), the same number employed by Mopsus in lamenting his death.—*Candidus*, see in Lex. under *a.*; ‘in his (divine) beauty,’ *Con.*;= *splendens*, *micans*, ‘of dazzling splendor,’ *H.*; ‘serene’ *Sp.*, *Wr.*, *Forb.*;= *bonus*, *benignus*, *Serv.*—*Insuetum*: see its passive signification in Lex.—*Limen* by synecdoche for *portas*.—*Olympi*, see *Olympus*, 2, in Lex.

58. The poet describes the general joy felt by all things, animate and inanimate, on account of the deification of Daphnis, vs. 58—64. Cf. with this passage, Isaiah, 14, 7, 8: “The whole earth is at rest and is quiet; they break forth into singing. Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.”—*Ergo*, see II. in Lex.—*Cetera*, because *rus* comprehends both woods and fields, *Wch.*

59. *Dryadas*, ‘the wood-nymphs,’ called also *Hamadryadas*, (from ἅμα, ‘together with’ and δρῦς), from their coming into existence and perishing along with their peculiar tree. *Forb.* See Gr. § 85, Exc. 2.

61. *Bonus*, i. q. *benignus*; so in v. 65. *Wr.*—*Oŭa*, see in Lex. C., and cf. on E. 1, 6.

62. *Ipsi montes*, ‘the mountains themselves,’ ‘the very mountains.’—*Jactant*, ‘send forth,’ ‘raise.’

63. *Intonsi*, i. e. *silvosi*, *incaedui*, *Serv.*; ‘uncleared,’ *Con.*—*Carmina sonant*, ‘send forth songs.’

64. *Deus, deus ille, Menalca*. Menalcas seems to hear the very rocks and vineyards exclaiming, ‘he is a god, a god, Menalcas.’ *Wch.*

65. *Bonus*, see on v. 61.—*Felix*, see in Lex. II. A.—*Quattuor aras*, Gr. § 238, 2. He builds two altars for each, that more abundant sacrifices may be offered: Cf. G. 4, 538, sq. *Voss*, *Sp.*

66. *Ecce duas tibi*. The dative seems to depend on *conditas, dicatas* or the like, understood. Servius supplies *feci* before *duas*.—*Duas altaria Phoebo*. *Aras* is to be supplied with *duas*, and *altaria* is to be considered as in apposition to *aras*. Servius explains it, *duas aras Phoebo, quae sint altaria*. Wagner explains the difference between *arae* and *altaria* by the different uses to which they were applied; upon the *arae* incense, fruits and the like were offered; upon the *altaria* victims were burnt. See the distinction made by Freund under *altaria* in Lex.—*Phoebo*, because the birth-day of Julius Caesar was at the time of the games in honor of Apollo. *Wr*.

67. In addition to the birth-day sacrifices Menalcas now speaks of two other annual festivals which he intends to celebrate in honor of Daphnis; one of these was to take place at the time of harvest in Italy, the other in cold weather; cf. vs. 70, 75: *Voss, Sp., Wr*.—The offerings made in sacrifice to demigods or heroes consisted of milk, oil and wine, and not of slain victims. *H*.—*Pocula bina*, i. e. two upon each altar, in the same manner as two were placed before each guest at a feast, *Sp.*; see Gr. § 119, III.

68. *Crateras duos*, i. e. one upon each altar, for they were of larger size and capacity than the *pocula*. *Sp*.

69. *In primis*, 'especially,' see *in primis* or *imprimis*, under *primus*, II. B. in Lex.—*Convivia*, these were the feasts that followed the sacrifices; *Voss, Sp*.—*Multo Baccho*, see *Bacchus*, 2, b, in Lex.

71. *Novum nectar*, 'a new kind of nectar.' This expression implies the recent introduction of the Ariusian wine. It is called *nectar* as being a very delicious wine. *Wr*.

72. *Mihi*, scil. *sacra facienti*, as I sacrifice. *Forb*.

73. *Saltantes Satyros imitabitur*, 'shall imitate the dancing Satyrs,' i. e. shall dance like the Satyrs, in a rude or uncouth manner; cf. G. 1, 350, *H*.

74. *Haec*, i. e. these honors, viz. such as are mentioned in vs. 67—73.

75. *Reddemus Nymphis*. Respecting the feast of the Nymphs, or the time when it was observed, nothing seems to be known beyond what may be deduced from this passage.—*Quum lustrabimus agros*, 'when we make a lustration of the fields,' i. e. a circuit of the fields in the lustral sacrifice. The lustration of the fields, otherwise called the Ambarvalia, occurred near the end of April, at which time the harvest commenced in Italy, *Wr*.

76. *Dum juga montis aper*, etc. Similar expressions to denote a long period of time may be found in A. 1, 607, sq.

77. *Dum rore cicadae*. That the *cicadae* were nourished by the dew was an ancient opinion, confirmed by Hesiod and Theocritus.—*Dum—dumque—dum*, cf. E. 6, 67, and note.

79. *Ut Baccho Cererique*. To say that vows should be made to Daphnis was equivalent to saying that he should be invoked as a god. Bacchus and Ceres are mentioned as the chief patrons of the husbandman. *Con*.

80. *Agricolae facient*. Daphnis was to be reckoned among the rural deities.—*Damnabis tu quoque votis*, 'you also' (i. e. like the other gods) 'will condemn them' (i. e. the *agricolae* who have made vows to you) 'to fulfil their vows' (viz. by granting that for which they ask); see Gr. § 217, R, 3, (b.)

According to Macrobius, Sat. 3, 2, one who had bound himself by a vow was called *reus voti*, 'the obligor in respect of the vow'; while *damnatus voti* or *voto* signified 'a debtor in respect of the vow,' i. e. one whose desire has been granted, and who is therefore under obligations to pay what he had promised as a condition of obtaining his desire.

81. *Quae tibi, quae*, Gr. § 324, 20.

82. *Venientis*, 'rising.'—*Sibilus* is the $\psi\theta\epsilon\iota\sigma\mu\alpha$ of Theocritus, 1, 1, *Con.*, 'the whispering' or 'murmuring'; 'the breathing' or 'soughing.'

85. *Ante*. Mopsus having spoken of his wish to make some appropriate present to Menalcas for his verses, Menalcas replies, *Hac te nos fragili donabimus ante cicuta*:—*ante*, i. e. *antequam tu me dono ornes*. *H.*—*Nos* is emphatic, distinguishing the intended act of Menalcas from that of Mopsus, Gr. § 209, R. 1, and (*b*).—*Cicuta*, meton. for *fistula*. In E. 2, 36 *cicutis* is to be understood of the reeds of which the shepherd's pipe was composed; so too in Lucr. 5, 1383: see note on E. 2, 36.

86. *Haec* (scil. *fistula*) *nos . . . docuit*, etc. 'this (pipe) taught me,' etc., i. e. with this pipe as the accompaniment I first sung *Formosum Corydon*, etc. Menalcas refers to the first and second Eclogues, and Virgil perhaps wishes by referring to them, to have it understood that he was himself represented in this Eclogue in the person of Menalcas.

89. *Tulit*, see *fero*, I. B. 6 in Lex.—*Antigenes* is probably the name of a youth beloved by Mopsus.—*Et erat*, i. q. *et tamen* or *quamquam erat*. *Forb.*—*Et erat tum dignus amari* refers probably to the youthful beauty of Antigenes, now changed by time.—*Dignus amari*, see on v. 54.

90. *Formosum paribus nodis atque aere*. The crook was made of knotty wood, with an iron point at one end fastened on by a ring of brass, *Voss*, or it was adorned with brass rings or studs, *K.*—*Menalca*. A vocative at the end of an address and at the close of a line is not uncommon in Virgil; cf. E. 3, 74, 76, 79, 90; 5, 4, 64; 9, 18.

ECLOGA VI.—VARUS.

ARGUMENT.

L. Alfenus Varus had been appointed by Octavianus, B. C. 40, a. u. c. 714, to preside over Cisalpine Gaul, in the room of Pollio, who belonged to the party of Antony, and had been driven from his command. With Varus were associated Corn. Gallus, and Octavius Musa, the former of whom was a poet and Roman knight. Varus and Virgil had together received instruction in philosophy from Syro the Epicurean. Virgil, who had fled to Rome from violence offered to him by the soldiery, even after his lands had been once restored to him, returned home B. C. 39, and, to conciliate Varus, composed this Eclogue. *S. & Z.*

In the exordium the poet declares that after an unsuccessful effort at epic poetry he had been compelled to return to pastoral verse, but that this would not be unsuitable for celebrating the praises of Varus (vs. 1—12). He next relates how two Satyrs with the nymph Aegle having come upon Silenus while sleeping, had compelled him to sing them a song (vs. 13—30). The poet then sets forth concisely the subject of the song, which is mythical. Silenus having first spoken briefly of the creation of the world (vs. 31—40), then introduces promiscuously other fables, among which he treats somewhat more fully of the unfortunate love of Pasiphae (vs. 45—60). The poem then turns abruptly to Gallus and to a commemoration of his poetry (vs. 64—73), after which it returns again to fables (vs. 74—84). Evening now approaching Silenus terminates his song. *H.*

The poet has been alike happy in the subject of this Eclogue and in his treatment of it. The narrative is distinguished in all its parts by the most agreeable and beautiful images. Silenus sings of the origin of things according to the views of the most ancient poets and philosophers, and then ranges at large through fables which admitted of the highest poetic ornament. *H.*

The title of this Eclogue is, in many editions, Silenus.

NOTES ON THE SIXTH ECLOGUE.

1. *Prima*, an adjective belonging to *Thalia* instead of *primum*, 'at first,' modifying *dignata est*, *Jahn*, *Wr.*, *Forb.*; see Gr. § 205, R. 15: cf. E. 4, 18; G. 1, 12. Some commentators however understand Virgil as claiming to be the first to introduce pastoral poetry among the Romans.—*Syracosis*, see under *Syracusae* in Lex. Theocritus, the pastoral poet whom Virgil imitated, was a native of Syracuse. See on E. 4, 1.—*Dignata est* like *erubuit* in v. 2, has reference to the inferior dignity of pastoral when compared with epic poetry.

2. *Nostra Thalia*. Thalia, who is commonly called the muse of comedy, is here spoken of as the muse of pastoral poetry also.—*Silvas habitare*, i. e. *silvas et rura canere*, *Forb.*; cf. E. 4, 2.

3. *Quum canerem*, 'when I was about to sing,' Gr. § 145, II. 4.—*Reges et proelia*, i. e. *carmen epicum*; epic poetry is here indicated by its prominent actors and events.—*Cynthius*, i. e. *Apollo*.

4. *Vellit*, 'pulled.' Touching a person's ear was a common way of reminding him of a thing, the ear being regarded as the seat of memory; hence it was the established mode of summoning a witness, *Con.*; see under *contestor* in Lex.—*Tityre* is a general name for a shepherd, but is used here, as in E. 1, to denote Virgil himself.—*Pingues* is a predicate, like *deductum*.

5. *Pascere oportet*, Gr. § 269, and R. 2.—*Deductum carmen*, 'an humble strain.' This is said of pastoral, in distinction from the higher epic poetry. *Deductum*, literally, 'fine-spun,' hence 'slender': see *deduco*, II. B. 2 & 3, and *deductus*, 2, under *deduco*, in Lex.

6. *Super tibi erunt*, by tmesis, Gr. § 323, 4, (5), for *tibi supererunt*.—*Dicere laudes tuas*, viz. in epic verse.

7. *Cupiant*, Gr. § 264, 6.—*Tristia condere bella*, see in Lex. *condo*, I. 1, c. The wars in which Varus had participated and even the person of Varus himself are involved in obscurity.

8. Compare E. 1, 2, and notes.

9. *Non injussa*, referring to the commands of Apollo, vs. 3—5.—*Tamen*, i. e. if notwithstanding the humble and unpretending character of these lays.—*Haec quoque*, 'these lines also,' as well as the statelier epics in which others will extol your deeds in war.—*Si quis—si quis*, an emphatic repetition (Gr. § 324, 20), expressing the very modest expectations of the poet in regard to the success of his humble pastoral.

10. *Captus*, see *capio*, II. 2, a. γ. in Lex.—*Amore*, scil. *horum*, i. e. these lays.—*Myricae* and *nemus* are put for the country and the shepherds who would repeat the song; cf. E. 4, 2. *H.*

11. *Gratior ulla est*, scil. *pagina*.

12. *Quam*, scil. *illa*.—*Pagina*=*carmen*. *H.*

13. *Pergite*, see in Lex. *pergo*, II. 2, b.—*Chromis* and *Mnasylos* are the names of two young satyrs.

14. *Somno jacentem*, 'buried in sleep,' 'lying asleep.' *Somno* the ablative of cause, like *morte jacens*, Ov. Fast. 5, 705.

15. *Inflatum venas*, Gr. § 234, II. R. 2: cf. on *florem* E. 1, 55.—*Iaccho*, i. e. *vino*.

16. *Serta*. At feasts where much wine was drank, the guests used to wear garlands on their heads: see Hor. Sat. 2, 3, 256; Od. 1, 38, 2; 1, 17, 27; Plant. Amph. 3, 4.—*Capiti*, Gr. § 224, R. 1, (a).—*Procul, tantum capiti delapsa, jacebant*. Commentators have found a difficulty in reconciling these two clauses, and in explaining how a garland, that had merely fallen from his head, should be lying at a distance. Servius explains *procul* as equivalent in this place to *prope*, i. e. *juxta*, 'near.' This explanation is approved by Wr. and Forb., who remark that *procul* is sometimes used to denote a small distance, and consider the clause *tantum capiti delapsa* as explanatory of *procul*, 'near at hand, having merely fallen from his head.' Turnebus, as quoted by Ruæus, interprets it, 'his garland was lying at a distance, having merely fallen from his head,' i. e. having received no injury, not being torn or trampled upon, and hence well suited to the playful use to which it was presently applied. Voss insists that *tantum* may signify 'just then,' 'recently,' 'hardly,' 'scarcely,' (see *tantum quod*, under *tantus*, II. B. 2, b. in Lex.; but *quod* is here wanting). Jahn adopts this interpretation of Voss, and adds that Silenus had continued drinking until at length, and just before the entrance of the youths, he had fallen upon the ground, and that in falling his garland had been thrown at a distance from him. Of these various interpretations we should prefer that of Servius if it could be shown that *procul* was elsewhere used as equivalent to *prope*; but admitting that the word sometimes signifies, at a small distance, yet it seems always to convey the idea of *distance* (greater or less) in distinction from *nearness*. Adopting therefore

the supposition that Silenus had fallen upon the ground, we would translate the passage so as to give to each word its usual signification: 'his garland was lying at a distance, having fallen so far from his head,' i. e. when he himself fell.

17. *Gravis*, 'heavy,' 'ponderous,' referring to its size and capacity and not to its contents.—*Attrita*, 'well worn'; Servius says, *frequenti potu*.—*Pendebat*, scil. *a manu*.

18. *Nam* introduces the reason of the course pursued by these youth.—*Ambo*, Gr. § 118, R. 1. For other examples of this form of the accusative masculine in Virgil see G. 4, 88; A. 12, 342.

19. *Injiciunt*, scil. *illi*.—*Ipsis ex vincula sertis*; an uncommon arrangement, the prep. being separated from its noun by a word not modifying that noun; cf. E. 9, 36.—*Ipsis ex*, i. e. *ex ipsis*, Serv.—*Vincula ex sertis*, see *ex*, C. 3 in Lex.

20. *Addit se socium timidisque supervenit*=*addit se sociam timidis superveniens*, the active verb when thus connected by *et* to the preceding verb being put for the participle, *superveniens*, Wr., Forb., 'coming,' or 'coming unexpectedly upon.'—*Aegle*, Gr. § 18, 3.

21. *Aegle*, Gr. § 324, 17.—*Naiadum pulcherrima*; cf. *candida Nais*, E. 2, 46. *Na-i-a-dum*, a quadrisyllable.—*Videnti*, scil. *illi*, 'opening his eyes,' 'awakening.' For the case of *videnti* see Gr. § 211, R. 5, 1.

24. *Satis est potuisse videri*, 'it is enough that you should appear to have been able to bind me.'—He acknowledges himself to have been completely in their power, since they might as easily have bound him with cords as with garlands, and hence he submits to their demands. The poets always represent those who are inspired, as unwilling to give responses. Compare what is said of Proteus, G. 4, 396, sq.

25. *Cognoscite*=*audite*, 'hear,' 'listen to.'—*Vobis*, i. e. *Chromidi et Mnasylo*.

26. *Huic*, i. e. *Aegle*.—*Aliud mercedis*, 'another sort of pay,' Gr. § 212, R. 3, and note 2.—*Simul*, i. e. 'saying these things,' 'with these words.' Wr.

27. *In numerum*, 'to the measure,' i. e. in cadence with the song. V. Cf. *Ludunt in numerumque exultant*, Lucr. 2, 631.

28. *Ludere*, 'frisking,' 'dancing,' Gr. § 272, R. 5. So *motare*, intensive, 'moving to and fro,' 'waving.'

29. *Parnasiâ rupes*, see *Parnasus* in Lex.—*Gaudet*—*mirantur*. Observe this use of the present instead of the perfect indefinite in comparisons. Wch.

30. *Rhodope et Ismarus*, mountains of Thrace, where Orpheus lived and where he mourned his lost Eurydice.—*Orpheu*, a dissyllable by synaeresis. Many Mss. and editions have *miratur* for *mirantur*.

31. Silenus now sings of the origin of all things; and here Virgil follows the doctrines of Epicurus. Wr.—*Namque canebat*. As *nam* introduces the reason of the delighted interest manifested by all things, animate and inanimate, we perceive that they were affected not by his music only, but still more by the sweetness and sublime revelations of his song.—*Uti*, 'how'; so *ut*, v. 33. After verbs of perceiving and declaring *ut* may often be translated 'how'; Ramshorn's Lat. § Gr. 279, 1. Cf. *Canit ut*, v. 64, sq.; *videbat uti*, A. 1,

466.—*Magnum per inane*, 'throughout the great void'; cf. in English 'the mighty void,' Pope. *Inane*, 'empty space,' 'chaos.' This space, which Epicurus supposed to exist before the creation of the world, is called 'empty' because although containing 'atoms' yet these were so small as to be invisible. From the gradual union of certain of these atoms, possessing affinities for each other, came what are commonly called the 'elements' of things, viz. earth, air, fire and water. *Wr.*—*Coacta*, 'collected,' 'assembled,' i. e. before any of these atoms had separated from the rest and formed the elements, as above stated.

32. *Semina*, 'the atoms,' 'elements' or 'first principles' of things, of which the earth, air, fire and water were composed.—Instead of the simple terms *terra*, *aer* and *aqua*, Virgil here uses poetically and by synecdoche *terrae*, *anima* and *mare*: so *anima*, 'air,' *Lucr.* 1, 715. This verse affords also an example of the figure *polysyndeton*, or redundancy of conjunctions, *Gr.* § 323, 2, (2).

33. *Liquidi ignis*, 'pure,' 'clear.—' Cf. *liquidi ignis*, *Lucr.* 6, 205; *liquidum caelum*, *Ov. Met.* 1, 23; *liquidum aethera*, *ib.* 1, 67, 68; *liquidi luminis*, *Lucr.* 5, 282: Servius says, *liquidus*, i. e. *purus*, *aetherius*.—*Ut*, 'how,' cf. on v. 31.—*Exordia omnia*, 'all beginnings,' i. e. all things coming into existence.—*His primis*, scil. *seminibus*.

34. *Tener mundi orbis*. The world is called 'soft' or 'tender,' as being still new, and not hardened by time: cf. *Mundi novitatem et mollia terrae arva*, *Lucr.* 5, 780. *Mundi orbis*, 'the world,' in its widest sense, 'the universe.' Voss, who is followed by Forb. and *Wr.* in his smaller edition, takes *mundi orbis* to be equivalent to *caelum*, and explains *tener* by *ex tenerrimis atomis conflatum*.—*Concreverit*, 'formed by stiffening' or 'hardening,' 'formed.' See also *Gr.* § 209, R. 12, (3). The poet seems to have changed in his mind the tense of the leading verb *canebat* to the present *canit*, and hence subjoins the perfects *concreverit* and *coeperit*; see *Gr.* § 258.

35. *Tum durare*, etc., i. e. *tum (canit ut) durare solum coeperit*, etc. *Durare*=*durescere*, see *duro*, I. (β) in *Lex*. The order in which Silenus sung of the successive events of the creation, an order apparently intended to correspond with the actual succession, is marked by the particles *tum*, v. 35, *jam*, v. 37, *hinc*, v. 41, then by *his adjungit*, v. 43, then by *tum*, vs. 61, 62 & 64.—*Discludere Nerea ponto*, 'to shut up Nereus by himself in the sea.' This is supplementary and consequential to the clause, *tum durare solum*;—as the ground condensed it caused the waters separated from it to flow together and form the sea. *Nereus* is often used by metonymy for the sea but is here to be taken for the waters of which the sea was ultimately formed. *Nerea*, a Greek accusative, *Gr.* § 54, 5; 80, III.; 86.

36. *Rerum formas* expresses generally what is developed in detail, vs. 37—40: 'shapes' are opposed to the shapeless chaos. *Con*.

37. *Jamque*, etc., i. e. *et jam canit ut terrae stupeant*, etc. The time of the dependent verb, which at v. 34 was changed from the pluperfect to the perfect, now becomes the present, which renders the narrative the more vivid.—

Novum stupeant lucescere solem, 'wonder at the shining of the new sun.' *Stupeo* with the acc. and inf. is an unusual construction.

38. *Altius atque*, i. e. *atque altius*.—Wagner connects *altius* with *cadant*, and considers it equivalent to *ex alto*, as previously to this time no showers had fallen and no clouds had been formed. *Submotis nubibus* therefore does not denote the removal of the clouds from a lower to a superior elevation, but their development and elevation from the previous chaotic mixture of wet and dry. Ruæus and Weh. connect *altius* with *submotis*.

39. *Silvæ=arbores*.—*Quum primum*, 'when first.'—*Surgere*, see in Lex. II. A. 2, b.

40. *Ignaros*. Commentators are divided upon the question whether this word is to be taken here in its active or in its passive signification. Wagner, who is followed by Forb., Lade., and Con., contends for the active signification, 'not knowing,' 'unacquainted with them.' This supposes the mountains after having been for a while tenantless to have seen the hitherto unknown forms of animals making their appearance here and there amidst the forests with which they were clad. Jahn and others take *ignaros* in the passive sense.

41. *Hinc lapides Pyrrhæ jactos*. According to ancient fables mankind were once destroyed by a deluge, all but Deucalion and his wife Pyrrha. After the waters had subsided, these two survivors were directed by an oracle to throw behind them the bones of their great mother, *magnæ parentis ossa*. Concluding that stones were meant, they followed the direction, and the stones thrown by Deucalion became men, and those thrown by Pyrrha became women. See *Deucalion* and *Pyrrha* in Lex. and cf. Ov. Met. 1, 348, sq.—*Saturnia regna*, i. e. the Golden Age. The order of events is not strictly followed, as the reign of Saturn was anterior to the deluge of Deucalion and the restoration of the human race, and the theft of Prometheus prior to both those events. Jahn remarks that *refert* has three distinct objects; 1st, *lapides Pyrrhæ jactos*; 2d, *Saturnia regna*, and 3d, *Caucasias volucres furtumque Promethei*, these last forming in reality but one object; and that the poet has made use of but one connective, which is placed between the 2d and 3d objects, *Caucasiasque*. Cf. G. 1, 138.

42. *Caucasias volucres*, etc. See the fable alluded to under *Prometheus* in Lex.—*Volucres* is here used for the singular, see on E. 4, 49.—*Promethei*, a trisyllable. The *ei* in genitives from proper names ending in the diphthong *eus* is always made a diphthong by Virgil.

43. *His adjungit*. The object of *adjungit* is the two clauses following it.—*Hylæ*, etc., construe thus, *quo fonte relictum nautæ clamassent Hylæ*.—*Hylæ*, see in Lex.—*Nautæ*, i. e. the sailors who went with Hercules in the Argonautic expedition, the Argonauts.—*Quo fonte*, i. e. *ad quem fontem*. Forb.

44. *Clamassent*, Gr. § 265. What is the object of *clamassent*?—*Ūi*, 'so that'; see *ut*, II. in Lex.—*Hyīā*, *Hyīī*. The final *a* of this Greek vocative is long, Gr. § 294, 1, Exc., and here in the first *Hyīa*, *a* is not elided and its quantity is preserved long by the *arsis*; in the second the final *a* is not elided

but is shortened before the following vowel; see Gr. § 305, 1 & (2). Freund however considers the *a* of the second *Hyla* elided and its *y* lengthened; see in Lex. under *Hylas*.—What is the object of *sonaret*?

46. *Pasiphaen solatur*, etc., 'he solaces Pasiphae with,' etc., instead of 'he sings how Pasiphae solaced herself with the love of the snow white bull.' See *Pasiphae* in Lex. Cf. a similar phraseology in v. 62, sq.

47. Silenus addresses Pasiphae as if she was before him, wandering through the mountains in quest of her beloved bull. *K*.—*Virgo*. Pasiphae was the wife of Minos; see *virgo*, II. A. in Lex.—With this verse compare E. 2, 69.

48. *Proetides*; see their story in Lex. Their transformation was but imaginary, the result of hysterical or hypochondriacal affection. *H*.—*Falsis*, 'imaginary,' 'fancied.'

49. *Ulla*, scil. *Proetidium*.—*Secuta est*, 'desired,' 'sought'; see in Lex. II. 2.

50. *Collo*, the dative; cf. G. 3, 407.—*Timuisset aratrum*. The ancients ploughed with heifers as well as oxen. *K*.

52. *Tu* is emphatically opposed to *ille*, v. 53.—*In montibus erras*, viz. in search of the admired bull.

53. *Ille*, scil. *juvencus*.—*Latus niveum fultus*. *Latus*, the Greek acc., cf. E. 1, 55, and note. *Fultus* has its last syllable long by the *arsis*, Gr. § 309, 2, (1). We have here a beautiful piece of imagery, a snow-white bull lying on a bank of flowers beneath the dense shade of the dark-green holm-oak, and there quietly chewing the cud. *K*.

54. *Nigra*, i. e. 'dark green.' *H*.—*Pallentes*, 'pale-green,' *Wr*.; cf. on E. 5, 16. A contrast was probably intended between the color of the grass and the dark green of the *ilex*, *Con*.

55. *Aliquam*, scil. *vaccam*.—*Claudite*, etc.; these are exclamations of Pasiphae herself.

56. *Saltus*, 'the forest-pastures,' 'the glades' or 'open spaces' in forests, where cattle pastured and wild beasts wandered, called *vacui*, G. 3, 143, *aperti*, A. 11, 904, and so closed here, as they are hedged round in hunting by nets and watchers, (G. 1, 140, A. 4, 121), to prevent the animals from breaking out, *Con*.

57. *Si qua vestigia*, literally, 'if any tracks.' In such connections *si* requires in English that something should be supplied before it, as, 'to see,' 'to try,' 'to ascertain,' etc. Ruæus here supplies *ut videamus*. See *si*, B. II. in Lex.—*Ferant sese obvia*, 'offer themselves,' 'meet'; see *fero*, B. β, and *obvius*, in Lex.

58. *Errabunda bovis vestigia*, by hypallage of the adjective, for *errabundi bovis vestigia*, Gr. § 323, 4, (3).—*Forsitan* introduces a fresh hope. *Con*.

59. *Criptum*, 'allured'; see *cipio*, II. 2, γ, in Lex.

60. *Stabula Gortynia*, 'Cretan stalls,' Gortyna being celebrated, according to Servius, for the herds of the Sun, whose daughter Pasiphae was, *Con*.

61. *Miratam*, ('charmed with,' 'who admired') *mala puellam*. Atalanta is meant, q. v. in Lex. The stratagem by which she was vanquished in the foot-race was the throwing of golden apples by Hippomenes, which Atalanta,

allured by their beauty, stopped to pick up, by which means her lover gained the victory.—*Hesperidum mala* is either used for golden apples in general, or the poet in representing the apples thus thrown by Hippomenes as being from the garden of the Hesperides, departs from the common tradition, according to which those apples were taken from Cyprus. *H., Forb.*

62. *Phaethontiadæ*, a Greek acc. Gr. § 85, Exc. 2. Phaethon attempting to drive the chariot of the sun, was unable to manage the horses, which ran away and put the world in great danger. Jupiter thereupon struck him with a thunderbolt and he fell into the river Po.—*Musco circumdat*, etc. 'he envelops the sisters of Phaethon in the moss of a bitter bark,' etc. Silenus is represented as doing that to the sisters of Phaethon which the fable related by him showed to have happened to them; i. e. he sings how the sisters of Phaethon were enveloped in a mossy bark and were changed to tall alders. Cf. v. 46 and the note. They are more commonly represented as changed to poplars; see A. 10, 190, and compare the story as told in Ov. Met. 2, 325, sq.

64. *Ad flumina*, see in Lex. *ad*, A. 3.—*Gallum*. Virgil next compliments the poetical talents of his friend C. Cornelius Gallus, by representing Silenus as relating a supposed interview between Gallus and the Muses.

65. *Aonas montes*. Among these mountains were Helicon and Cithaeron. *Aonas* is here an adj. for *Aonios*. *Sp.*—*Canit ut duxerit*, Gr. § 258. The perf. subj. follows the present or the perfect, when the event, denoted by the verb in the subj., is represented as already past, Ramshorn's Lat. Gr. § 184. Cf. also note on v. 31.—*Sororum*, i. e. the Muses, who are often called the sisters. *Wr.*

66. *Viro*, scil. *Gallo*.—*Phoebi chorus*, i. e. the Muses.

67. *Ut Linus*. We have here three clauses depending on *canit*, to each of which, *ut*, 'how' is prefixed, and it is worthy of remark that while the second is connected to the first by *que*, the third is without connective. Cf. *dum—dunque—dum*, E. 5, 77. *Wch.*—*Divino carmine pastor*, Gr. § 211, R. 6.—*Pastor*. There seems no evidence that Linus was supposed to have ever been a shepherd, but it was natural for a pastoral poet to conceive of him as such. *Con.*

68. *Apio*, 'celery': see, respecting its use for garlands, *apium* in Lex.—*Crines ornatus*, a limiting acc., cf. E. 1, 55, and note.

69. *Hos calamos*, i. e. *hanc fistulam*. *R.*

70. *Ascraeo seni*, i. e. *Hesiodo*.—*Quos ante*, scil. *dederunt*. *Wr.*

71. The power here ascribed to the music of Hesiod is everywhere attributed to that of Orpheus, (cf. E. 3, 46), but for its transfer to Hesiod there seems to be no other authority. *H.*

72. *His*, scil. *calamis*.—*Tibi*, i. e. *a te*, Gr. § 225, II.—*Dicatur*, see in Lex. I. B. 3.—It appears that Gallus either translated, according to Servius or imitated a poem of Euphron in which was celebrated the Grynyian grove.

73. *Ne quis sit lucus*, 'that there may be no grove.'—*Quo se plus jactet Apollo*, i. e. *quo magis gloriatur*, 'in which he may glory more,' 'may take more pride.' *Quo*, Gr. § 247, (2). *Jactet*, see in Lex. G. (γ).

74. Virgil now returns to the rehearsal of ancient fables. This verse, when taken in connection with what follows, has inherent difficulties of construction, not easily solved, and the readings of the best editions are various, although the manuscripts, with perhaps a single exception, exhibit the reading given in the text. With that reading the construction is as follows (the words *ut narraverit* being supplied from v. 78); *Quid loquar aut ut narraverit Scyllam Nisi, quam fama, etc.—aut ut mutatos Terei narraverit artus*; which may be thus explained: ‘why should I say either how he told of Scylla (daughter) of Nisus, whom the report has followed, that girded about her white groin by barking monsters she harrassed, etc.—or how he told of the limbs of Tereus changed,’ i. e. of the transformation of Tereus. *Quid loquar* denotes that the writer, approaching the conclusion of his work, does not intend to dwell upon the remaining topics, but to treat them cursorily; see also Gr. § 235, R. 11. *Scyllam Nisi*. The omission of *filius* and *filia* with the genitive of the father’s name, is of frequent occurrence, Gr. § 211, R. 7, and is of Greek origin. The student will find, by reference to Scylla in the Lex., that there were two mythic characters of that name, and that it was not the daughter of Nisus, but the daughter of Phorcys that was changed into the sea-monster mentioned in the text; which fact has exposed Virgil to the charge of erroneously taking one of these for the other, though the same thing has been done, as Cerda and Ruæus show, by Ovid and Propertius. It would probably be more correct, in such instances, to say that the writer followed some version of the legend different from that commonly given. *Quam fama secuta est* may be translated, ‘who is reported.’

With the same text as that here given Jahn and Forb. each adopt a different punctuation and construction from the above and from each other. Thus Jahn: *Quid loquar aut Scyllam Nisi, quam fama secuta est, etc.—aut ut mutatos Terei narraverit artus*, ‘why should I speak of Scylla, the daughter of Nisus, whom, etc. (as above)—or how he told of the limbs of Tereus changed.’ As thus taken *loquar* has two objects, 1st, Scylla, the daughter of Nisus, and 2d, the clause *ut mutatos Terei narraverit artus*. This construction of Jahn’s, as Con. remarks, is objectionable, as involving a confusion between the narrative of Virgil and that of Silenus. Forb., following Hildebrand, construes the passage thus: *Quid loquar, ut narraverit aut Scyllam—vexasse—lacerasse—aut mutatos (esse) Terei artus*, and in punctuating he places a comma after *secuta est*; ‘why should I say how he told either that Scylla, whom report has followed, harassed, etc.—or that the limbs of Tereus were changed.’ This construction, which Forb. himself admits to be not free from difficulties, is also liable to the further objection made by Conington, that it leaves the words *quam fama secuta est*, to form a tame and unmeaning parenthesis. Heyne and Wagner read: *Quid loquar, ut Scyllam Nisi, etc.*, and Wr. supplies from v. 78, with *narraverit*, also the word *mutatam*, i. e. *quid loquar, ut Scyllam Nisi mutatam narraverit*.

There is still another reading proposed by Doering, as follows: *Quid loquar, ut Scyllam Nisi, aut quam fama secuta est, etc.*, i. e. ‘why should I say how he told of Scylla the daughter of Nisus, or (of that Scylla) who is reported,’ etc.

75. *Succinctam inguina*: cf. v. 68, and on E. 1, 55.—*Inguina*, Gr. § 98.

76. *Dulichias rates*, 'the ship of Ulysses,' *rates* poetically for *ratem*.

77. *Nautas*, i. e. the sailors of Ulysses.

78. *Terei artus*. Tereus king of Thrace was the husband of Procne and father of Itys. In revenge for violence committed by him upon Philomela the sister of Procne, the two sisters slew Itys and served him up in a feast made by Procne for her husband. On discovering this Tereus pursued the sisters intending to slay them, but they escaped his vengeance, Procne being changed into a swallow, and Philomela into a nightingale, while Tereus himself became a hoopoe. Cf. Ov. Met. 6, 424, sq., and see *Tereus*, *Progne*, *Philomela*, *Itys*, and *Pandion* in Lex. Conington remarks that another version of this story makes Philomela, instead of Procne, the wife of Tereus, and he says that this is probably Virgil's view here, as he would more naturally represent the wife than the sister as preparing the feast: see also v. 81.—*Terei*, a dissyllable, by synaeresis; see note on *Promethei*, v. 42.

79. *Quas dapes, quae dona*. The 'present' meant is the 'feast' itself, and therefore no connective is to be supplied.

80. *Quo cursu*, i. e. *quali cursu*, 'with what kind of flight,' indicating her change into a bird, and that she escaped by flying. *Wr.*—This and the next verse depend, like the 79th, on *narraverit*.—*Ante*, i. e. *antequam*, 'before' her flight to the wilds.

81. *Sua tecta*. This passage represents Philomela as hovering, with a kind of lingering affection, over her home, before she took her flight to the wild woods.—The interrogation point after *alis* marks the end of the question beginning with *quid loquar*.

82. *Phoebo meditante*, 'while Phoebus was composing new lays,' *Jahn*; 'while Phoebus was practising,' *H.*; cf. E. 1, 2, and note.—*Beatus*, 'happy,' 'blessed,' in hearing the strains of the god. *K.*

83. *Eurotas*. The affection of Phoebus for Hyacinthus, a native of Laconia, led him to frequent the Eurotas. *H., S. & Z.* See *Hyacinthus* and *Eurotas* in Lex.—*Laurus*, i. e. the laurels on the banks of the river. *Wr.* This word, in Virgil, is usually of the second declension, but according to the best manuscripts it follows the fourth declension in the acc. plur. here, in E. 8, 13, 82, and in A. 3, 360.

84. *Pulsae*, scil. *sonis*, 'struck by the sounds.'—*Referunt*, scil. *carmina*, 'reecho,' *Forb.*—*Valles*, i. e. *montes quibus vallis cingitur*, *Forb.*

85. *Cogere*—*referri*. *Jussit* has here a two-fold construction, first with the inf. active, *cogere*, and then with the acc. and inf. passive, *numerus referri*; cf. G. 1, 130; A. 3, 61; 5, 773. *Numerum referri*, 'that their number should be counted' or 'noted.' Cf. E. 3, 34.

86. *Jussit*, scil. *pastores*, 'ordered the shepherds,' *R.*, Gr. § 273, (2), (d). The appearance of the evening star imposed on the shepherds the necessity of collecting and counting their flocks.—*Processit*, 'appeared,' 'arose'; cf. E. 9, 47.—*Vesper*, i. q. *Hesperus*.—*Invito Olympo*, Gr. § 257, R. 7, (a). Conington however prefers to construe *Olympo* with *processit*, which would give

the meaning 'appeared in the unwilling heavens,' or 'came forth from unwilling Olympus,' the mountain over which* the evening star is said to rise. The heavens are poetically represented as regretting the appearing of the evening star, since it put an end to the sweet song of Silenus, *H.*

ECLOGA VII.—MELIBOEUS.

ARGUMENT.

The shepherd Meliboeus relates, that while searching for a stray goat, he had chanced to meet with Corydon and Thyrsis, who were about to engage in a musical contest, while Daphnis was to sit as arbiter, and that he had yielded to the request of Daphnis that he should sit with him and hear their song, (vs. 1—20). Corydon then sustains the first and Thyrsis the second part in the *carmen amoebaeum*, which is here so arranged that each performer in turn sings a tetrastich, (in the third Eclogue it is a distich), six of which are sung by each, Corydon commencing in every case with a different subject, and Thyrsis adding something similar or of an opposite character. The place where they sat was under the shade of an oak gently agitated by the west wind, amid the hum of bees, near the river Mincius, and at a part of the river where the herds were brought to drink. *H.*

This Eclogue is supposed to have been written in the spring of B. C. 38, the year that Virgil began to write the Georgics, and when he was thirty-two years old. *Sp.*

The Idyls of Theocritus which Virgil seems chiefly to have had in view are the 6th and 8th. *Con.* See also the introduction to notes on the 3d Eclogue.

NOTES ON THE SEVENTH ECLOGUE.

1. *Arguta*, 'rustling,' 'murmuring,' 'whispering,' see *argutus*, *Pa.* 1, b. under *arguo* in *Lex.*—*Daphnis*. This Daphnis appears to be a shepherd, and is not to be confounded with the mythic Daphnis in the fifth Eclogue. *H.*

2. *In unum*, see *unus*, b, in *Lex.*

3. *Oves—capellas*, *Gr.* § 204.—*Distentas lacte*, scil. *ubera*, cf. *E.* 4, 21, *Forb.*; *Gr.* § 234, II.

4. *Corydon et Thyrsis*—*Arcades ambo*: cf. *Γλαύκων και Κορίδων—Αρκάδες ἀμφότεροι*, *Brunk's Anth. Graec.* II, p. 295.—*Ambo* is used because the two shepherds had met at the same time and place, and are viewed together. See the distinction in the use of *ambo* and *uterque*, under *ambo* in *Lex.*—*Florentes aetatibus*, 'in the prime of life,' 'in the flower of their age.' *Aetatibus*, *Gr.* § 95, *Rem.*—*Arcades*. The Arcadians were celebrated for their

cultivation of music, but it is uncertain whether Corydon and Thyrsis are called Arcadians simply on account of their skill in music, or as deriving their descent from Arcadian slaves brought into Italy after the destruction of Corinth.

5. *Cantare pares—respondere parati*, instead of *cantando pares* and *ad respondendum parati*; cf. E. 5, 2, and note. The phrase *respondere parati* shows that these shepherds resembled the class of modern Italian poets called *Improvisatori*.

6. *Huc*, i. e. towards the place where Daphnis was sitting.—*Mihi* after *deerraverat* instead of *meus* agreeing with *caper*, Gr. § 211, R. 5, (1), and R. 3, (b). Cf. *caper tibi salvus*, v. 9.—*Defendo a frigore myrtos*. To many commentators this protection of the myrtles from cold has appeared to be inconsistent with the grateful character attributed to the shade beneath which they were seated; but in early spring, at which time the scene of the Eclogue is laid, tender plants might need protection by night even when the noon-day suns were oppressively warm. *Defendo*, Gr. § 259, (1), (c).

7. *Vir gregis—ipse caper*, Gr. § 204; 324, (2), 1, (b). *Vir*, see in Lex. II. A. *Ipse caper*, 'the he-goat himself.' The meaning seems to be that the whole flock, not even excepting the he-goat himself, had strayed: cf. v. 9. *H—Deerraverat* has its first two syllables contracted into one by synaeresis, Gr. § 306, (1). Cf. *deerunt*, G. 2, 200. Other examples of the present with *dum* followed by the pluperfect are to be found in A. 6, 171—174, and in Liv. 23, 11. Cf. the imperfect *canebam* with *dum fulminat*, G. 4, 559—561: see Gr. § 258, I. 1, & 259, (1), (c).—*Atque* (scil. *caprum quaerens*, Forb.) *ego Daphnim aspicio*. *Atque* often serves to introduce a statement not only additional but unexpected; 'and whom should I see but Daphnis?'

8. *Contra*, 'in turn.'—*Ocius* is often used like the positive; see *ociter*, B. 2, under *ocior* in Lex.

9. *Huc ades—huc veni*, see *assum*, 4, in Lex. and cf. on E. 2, 45.—*Caper tibi salvus et haedi*, see on v. 6 and Gr. § 323, (2), (c).

10. *Si quid cessare potes*, 'if you can stop awhile,' 'can indulge in a little leisure.'

11. *Ipsi*, see on E. 4, 21.—*Potum*, Gr. § 276, II.—*Jurenci*, scil. *tui*. Meliboeus, it appears, had not only flocks of sheep and goats, but a herd of cattle also, and Daphnis after assuring him of the safety of the goats, tells him that he need not care for the cattle, as they will come thither of their own accord to drink.

12. *Praeterit*, see *praetexo* in Lex. Cf. *litora curvae praetexunt puppes*, A. 6, 5, and G. 3, 15.

13. *Eque*, compounded of *e* and *que*.—*Examina*, scil. *apum*.—*Sacra quercu*. The oak was sacred to Jupiter.

14. *Quid facerem*, see on E. 1, 41.—*Neque ego Alcippen, neque Phyllida habebam*. Servius understands Meliboeus to speak of servants or mistresses of Daphnis and Thyrsis. *Ego* therefore is emphatic; 'I had no Alcippe or Phyllis,' (as they had).

15. *Depulsos a lacte*, i. e. *a matrum ubere*, 'weaned,' *Forb.* See on E. 3, 82. The 14th and 15th verses contain a cogent reason why he should not stop, but should hasten his return home; the 16th indicates the motive that he had to stay.

16. *Et*, 'and' (on the other hand) *certamen erat magnum, Corydon cum Thyrside*, 'it was a great contest, Corydon with Thyrsis.' This is reckoned a peculiar species of apposition, *Corydon cum Thyrside* being in apposition to *certamen*. Cf. *tertia palma* Dióres, A. 5, 339. R., H. It seems to be equivalent to *certamen erat magnum, certaturus enim Corydon erat cum Thyrside*.

17. *Posthabui ludo*, Gr. § 224.—*Tamen*, i. e. notwithstanding the reasons urging my immediate return home; see vs. 14, 15.—*Seria*, 'serious affairs,' 'business.'

19. *Alternos* (scil. *versus*) *Musae meminisse volebant*, scil. *eos*, referring to *ambo*; 'the Muses willed them to remember alternate verses,' i. e. the Muses directed them to sing in alternate strains. As the poets claimed to be inspired, i. e. that their songs were taught them by the Muses, so they could be said, when singing, to remember what they were thus taught: cf. E. 3, 59. H., Wr., *Forb.* The construction of the sentence would lead us to adopt the interpretation here given, rather than to supply, with Wideberg, (approved by Spohn and Jahn), the word *me*; 'the Muses willed that I should remember,' i. e. enabled me to remember these alternate verses.

20. *Hos—illos*, 'these'—'those,' Gr. § 207, R. 23, (a). Corydon sings first, and Thyrsis answers.

21. Corydon commences the contest by an invocation of the Libethrian nymphs. K.—*Nymphae—Libethrides*. The nymphs here referred to may be the Muses, or, as is more probable, the nymphs inhabiting the fountain Libethra; cf. E. 10, 1, and Theocr. 7, 91, where the nymphs teach a shepherd song.—*Noster amor*, 'my love,' i. e. the object of my love, K.; cf. E. 1, 58. In this use of the abstract for the concrete the plural is much more common than the singular, even when it relates to only one person, while here the singular is used in reference to *nymphae*, Gr. § 204, R. 3; and see *amor*, 1, b. meton. in Lex.

22. *Codro*, the name of a shepherd.—*Proxima Phoebi versus*, 'next,' i. e. in excellence: *proxima* in the neuter absolute, like *triste lupus stabulis*, E. 3, 80, instead of *versus proximos Phoebi versibus*, H., Wr., see Gr. § 205, R. 7, (2). We might however, with Forbiger, supply *carmina*, from the preceding *carmen*, the plural, as Burman has shown, often referring to a preceding singular; and this explanation seems preferable.

23. *Facil* has its final syllable lengthened by the *caesura*.—*Si non possumus omnes*, scil. *proxima Phoebi versibus facere*. Cf. E. 8, 63.

24. *Sacra pinu*. The pine was sacred to Cybele and to Pan.—*Pendebit fistula pinu*. Those who laid aside any art, used to hang up the instruments of the art in consecration to the gods. Wr. Cf. Hor. Ep. 1, 1, 4; Od. 3, 26.

25. Thyrsis, instead of invoking in his turn some other deity, as would seem to have been the usual custom, (see E. 3, 62), calls on the shepherds to crown him as the superior of Codrus. K.—*Hedera*. Poets were crowned

with ivy as well as with laurel, *Serv.* Cf. note on E. 3, 39.—*Nascentem poetam*, 'the rising poet,' i. e. he who has just begun to make verses, *K.* Cf. E. 4, 8. *Poetam*. Thyrsis, according to Servius and others, is to be understood as applying to himself the words *poeta nascens* and *vati futuro*; though he may mean simply that a poet was about to appear, or had but recently been born, whose celebrity would quite eclipse the fame of Codrus.

26. *Arcades* is used sometimes adjectively both in Greek and in Latin.—*Codro*. See respecting its construction *mihî*, v. 6, and note. To adapt the phrase *invidia rumpantur ut ilia Codro* to the English idiom *ilia* can be neglected in the translation; 'that Codrus may burst with envy.' Cf. E. 3, 15.

27. *Ultra placitum*, 'excessively,' 'immoderately,' either as being 'beyond his judgment,' or as being 'more than is agreeable,' i. e. to the gods. The first is the usual explanation. There was a kind of hurtful charm or enchantment that consisted in praising excessively the object of one's envy. This is called in v. 28 *mala lingua*, 'the evil tongue.'—*Si laudarit, cingite*. The *baccar*, according to Servius, is a protection against enchantment. See note on E. 4, 19. Observe that the fut. is expressed by the imp., Gr. § 145, R. 3, and hence is properly connected with the fut. perf. Gr. § 145, VI; cf. v. 36.

28. *Vati*, i. q. *poetae*, see v. 25.

29. The rival bards now try their skill in the composition of epigrams, or inscriptions for the statues of gods, *K.* The four lines that follow, in which there is the introduction of a new speaker, consist of an epigram or votive inscription made by the shepherd Micon, who dedicates to Diana a part of the spoils taken by him in the chase, *H.*—*Caput hoc apri tibi*, scil. *dicat*, see 1, *dico*, II. in Lex.—*Parvus*, 'young.'

30. *Vivacis*. This animal sometimes lives to the age of 35 or 40 years. *V.*

31. *Proprium*, see *propius*, II. in Lex.—*Hoc*, i. e. 'this success,' viz. in the chase, i. e. such success as has now attended me; *hoc* referring to what is only implied in the two preceding verses. If similar success is granted to him constantly he promises to dedicate a marble statue to Diana.—*Levi*, 'polished.'—*Tota*, 'entire,' 'at full length,' not a mere bust or herma. *Voss.*

32. *Stabis de marmore*, poetically for *tibi statua marmorea stabit* or *ponetur*. Cf. *aeneus ut stes*, Hor. Sat. 2, 3, 183.—*Suras evincta*, Gr. § 234, II.—*Puniceo*. Even marble statues sometimes had those parts colored that represented the dress, as here the buskins. Cf. A. 1, 337.

33. These four lines of Thyrsis are also an inscription, for an image of Priapus, *H.*—*Sinum*, see *sinum* or *sinus* in Lex.—*Lactis—liba*. Victims were not offered to the inferior deities, but milk, cakes and fruits. The *libum* was a kind of cake, made of flour, honey and oil, *R.*—*Haec*, i. e. which I now offer, or am accustomed to offer, *Wr.*—34. *Expectare*, scil. *a nobis*.

35. *Pro tempore*, 'according to my circumstances,' 'proportioned to my present means,' 'as times will permit.'

36. *Aureus esto*, cf. on v. 32, and on *cingite*, v. 27. Thyrsis is resolved to excel his rival, Corydon, and therefore he first apologizes for having had to make his god of the same material which Micon has promised to Diana, and then makes an extravagant boast, that he will give Priapus a statue of gold.

if he will give increase to the flock. The statues of Priapus were usually made of wood.

37. *Nerine Galatea*. Galatea the daughter of Nereus and Doris was a sea-nymph beloved by Polyphemus. Corydon assuming the part of her lover now addresses her and invites her to meet him at evening.—*Hyblae*, cf. note on E. 1, 55.

38. *Hedera alba*. Virgil does not seem to have mentioned the white ivy in any other place, *M*. Cf. note on E. 3, 39.

39. *Pasti*, 'well-fed.'—He bids her come to him in the evening, cf. E. 3, 67, *Con*.

41. Thyrsis also addresses Galatea as his mistress, alludes to his expectation of meeting her at the approaching evening and protests the impatience of his desire.—*Inmo* is used as if in reply to some remark of his mistress implying doubt of the warmth of his affection.—*Sardonius* is restored by Wagner for *Sardois*, which appears in some of the manuscripts.—*Sardonius herbis*. The *batrachion* of the Greeks, or *ranunculus* of the Romans is meant, 'the crow-foot.' This is said to grow abundantly in Sardinia. Its juice is very acrid and blisters the skin. When drank it produces madness, and causes spasms contracting the muscles of the face so as to resemble laughter; hence *risus Sardonius*, 'Sardonic laugh' or 'grin,' *H*.

42. *Rusco*. The *ruscus* or *ruscum*, 'butcher's-broom,' is a low shrub with prickly leaves.—*Projecta*, 'thrown on the shore' by the waves: cf. *projectus ab undis navita*, Lucr. 5, 223.

43. *Haec lux*, i. e. *hic dies*.

44. *Ite domum pasti juvenci*. He chides the bullocks for returning home so slowly, now that they are fed.—*Si quis pudor*; as much as to say, You ought to be ashamed of yourselves to keep me so long from my love. *K*.—*Ite domum*, Gr. § 225, IV. R. 3.

45. Corydon now gives a picture of a shady retreat from the mid-day heat of summer, *K*.—*Somno mollior herba*. This comparison is from Theocritus, 5, 51, *ἐν τῷ μαλακώτερον*. Cf. G. 2, 470; E. 3, 55.

46. *Et quae vos rara, etc.*; the nominative for the vocative, i. e. *et tu arbute, quae fontes herbamque tegis*, Wr.—*Rara umbra*, 'thin shade,' because the limbs of the strawberry-tree do not grow close to each other, and its leaves are small, *Forb.*; or perhaps, according to Ladewig, because this evergreen changes its foliage at the season of the year here denoted.

47. *Solstitium pecori defendite*, Gr. § 224, R. 2; 251, R. 2. Cf. Hor. Od. 1, 17, 3, *defendit aestatem capellis*: G. 3, 155. *Solstitium*, see in Lex. B.—*Venit*, 'is coming,' 'is just at hand.'

48. *Laeto in palmite*: so *laetum vitis genus*, G. 2, 262. *Laeto*, 'joyful,' a term poetically applied to plants when full of sap and verdure, *K*, cf. G. 1, 1 and note; 'luxuriant.'

49. Thyrsis changes the scene and draws a picture of the comforts of a shepherd's home in the winter, *K*.—*Tuedae pingues*, i. e. 'torches full of pitch.'

50. *Postes fuligine nigri*. The ancients had no chimneys in their houses, and the smoke escaped through a hole in the roof or out of the doors, *K*.

52. *Numerum*, scil. *ovium*, Serv. The wolf when going to attack the sheep cares not how many there are, he fears them not, *K*, *Con*. Heyne says, cares not that their number has been counted by the shepherd.

53. Corydon, again changing the subject, pictures the effect which the departure of a beloved one would produce on a rural landscape, or rather on the mind itself, which gives its own coloring to external objects: whereas it is now the fruit season and all nature is smiling, his going away would bring a blight upon everything.—*Stant*, see in Lex. I. B. 7; it seems to be opposed to *strata* in the next verse. The sense is, 'the junipers and the rough chestnuts stand bristling,' (the former with their berries, the latter with their prickly husks), while 'the fruits lie scattered everywhere, each under its own tree.'—*Juniperi—castaneae*, Gr. § 305, (2).

54. *Sua quaeque*. This is the reading of all the manuscripts and of Nonius. Heinsius, Gronovius and Bentley proposed *sua quaque*, which is adopted by H., *Con*, *Wr*, and *Forb*, while Voss, Jahn, Ladewig and some others retain the former reading, *K*.—With the reading given in our text *sua* is an abl., to be pronounced in scanning as one syllable, Gr. § 306, 1 & (3). Cf. E. 1, 38.

55. *Rident*, 'smile,' 'are joyous,' see *rideo* in Lex., B. b, and cf. E. 4, 20. Gr. § 324, (2), 1, (a).—Alexis and Phyllis (v. 59) are here names of imaginary personages.

56. *Abeat—videas*, Gr. § 260, II. (1).—*Et*, emphatic, 'even the streams,' 'the very streams.'

57. Thyrsis pursues the same subject, but describes by way of contrast, the effect which would be produced by the arrival of the beloved one.—*Vitio aeris*, i. e. by the excessive heat. Cf. on G. 3, 478.

58. This line is a poetical expression of the simple *aret vinea*.—*Invidit collibus*, 'has refused,' 'denied,' see *invideo*, II. and C. in Lex., i. e. the vines are without foliage, in consequence of the drought.

60. *Juppiter*, i. q. *aer*, 'the air'; see in Lex. and cf. G. 2, 325; 1, 324.—*Plurimus*, 'very abundant,' Gr. § 122, R. 4. Cf. *nux plurima*, G. 1, 187; *plurima unda*, G. 4, 419.

61. Corydon now enumerates some of the trees sacred to the gods, and declares the hazel, because the favorite of Phyllis, to be equal to any of them, *K*.—*Populus Alcidue*. According to Servius the poplar was sacred to Hercules because he made himself a garland from its leaves, when he was on his return from the infernal regions.

62. *Myrtus Veneri*. The myrtle, being a sea-side plant, was supposed to have sheltered Venus on her first rising from the sea, *Serv*, *Con*. Servius also observes that the sweetness of the myrtle may have been a reason for its being sacred to Venus. Cf. E. 2, 54, 55.—*Laurea Phoebo*, see on E. 3, 63.

63. *Phyllis*. Phyllis and Lycidas (v. 67), are to be regarded like Alexis and Phyllis (vs. 55 and 59), see note on v. 55; and the Phyllis of v. 59 is not the same person as the Phyllis of v. 63.

65. Thyrsis continues the train of thought.—*Pinus*. The tree here meant is a sort of pine cultivated in gardens, *M*.

66. *In fluvius*, i. e. *ad fluvios*, Sp., or *in ripis fluviorum*. Cf. G. 2, 110.

67. *Revisas—cedat*, see note on v. 56.

68. *Fraxinus cedat tibi*, etc.==*praeferam te fraxino et pino*, *H*.

69. Meliboeus concludes by mentioning that Corydon was the victor, *K*.—*Haec memini*, Gr. § 216, R. 1, (a).

70. *Ex illo Corydon*, etc. Commentators differ as to the interpretation of this verse. Heyne doubts its genuineness. The thought intended to be conveyed is; from that time I have regarded Corydon as excelling among the poets. The construction, according to Voss, is *Corydon ex illo tempore nobis est Corydon*, 'from that time Corydon is Corydon to us,' i. e. truly Corydon,= 'from that time I have looked upon Corydon as Corydon indeed,' as an excellent poet: or rather, as explained by Forb., 'from that time I have regarded Corydon as Corydon the poet,' as the excellent poet whom the name Corydon ever brings to my mind. Forbiger cites Quinct. Inst. 9, 3, 68, *hunc hominem hominem judicabimus*, where the second *hominem*, like the second *Corydon* in this verse, is emphatic. Wagner, whose explanation of *est nobis* does not seem to me sufficiently supported by authority, takes *Corydon Corydon* as an emphatic repetition, as in E. 2, 69, and *est nobis* as equivalent to *noster est, nobis probatur*, 'is the man for me.'—*Est nobis*, 'I regard,' 'look upon,' see on E. 3, 104.

ECLOGA VIII.—PHARMACEUTRIA.

ARGUMENT.

The poet repeats the songs of two shepherds, Damon and Alpheisiboeus. The song of Damon (vs. 17—61) contains the complaints and grief of a shepherd on account of his unsuccessful love for Nisa, who had deserted him for his rival Mopsus. Alpheisiboeus relates, (vs. 64—109) the magical charms to which a shepherdess had recourse to bring back her lover, Daphnis, by whom she supposed herself to be deserted. Neither shepherd speaks in his own person, but each expresses the feelings of an ideal character.

The Eclogue is addressed to Asinius Pollio (vs. 6—13), who had conquered the Parthinians, B. C. 40, and it was probably written in the fall of the following year, on the return of Pollio, at which time he celebrated his triumph.

The first five lines contain an introduction to the poem. The title, *Pharmaceutria*, which applies only to the second part of the Eclogue, is taken from Theocritus. The song of Damon is imitated from various passages in

the first, third and eleventh Idyls of Theocritus; that of Alpheisiboeus from his second Idyl. In the Medicean manuscript the title of the poem is *Damonis et Alpheisiboei certatio*; and the Eclogue seems to contain a species of amoebean contest: see *responderit*, v. 62.

NOTES ON THE EIGHTH ECLOGUE.

1. *Musam*, i. e. *carmina*, Forb.; see note on E. 1, 2.

2. The poet here ascribes to the songs of the shepherds such sweetness and power as to affect not only cattle and wild animals but even inanimate nature; see note on E. 6, 71. Such effects are often attributed by the ancient poets to the singing of Apollo, Orpheus and others celebrated in mythology for musical skill. Cf. E. 3, 46; 6, 27—30.—*Inmemor herbarum*; cf. *cereus—graminis inmemor*, Hor. Od. 1, 15, 30.—*Juvenca*, one animal is put for the herd, Gr. § 324, 3.

3. *Stupefactae*, scil. *sunt*, 'astonished,' 'amazed.'—*Lynces*. The Lynx was not a Sicilian animal; but the object of the poet being to show the effect of the music upon wild beasts it was of comparatively little importance what particular one was selected.

4. *Mutata flumina*, 'the streams changing' their nature, as it is their nature to flow, whereas now they ceased to flow, Wr., Forb.—*Suos cursus*. *Cursus*, according to Serv., R., Forb. and M., depends on *requierunt*, see *requiesco*, II. in Lex. and cf. *Juppiter Almenae geminos requieverat Arctos*, Prop. 3, 15, 25: *rapidos—requiescunt flumina cursus*, Ciris, v. 232. But Voss, H., Wr., and Lade. make *cursus* a Greek acc. after *mutata*, Gr. § 234, II.

5. *Damonis Musam—et Alpheisiboei*, Gr. § 324, 16.

6. Virgil now dedicates this Eclogue to Asinius Pollio, and expresses the wish that the time may come when he can celebrate in loftier verse both the military exploits (v. 8) and the poetic talent of his patron (vs. 9, 10).—*Tu mihi seu magni superas jam saxa Timavi*, 'whether thou art now passing for me the rocks of broad Timavus.' Pollio is represented as now on his return from his expedition against the Parthinians. The Timavus empties into the Adriatic, not far from Aquileia. *Tu*, i. e. *Asinius Pollio*. *Mihi* is here an ethic dative, Gr. § 228, N., and serves to express the poet's joy at the return of Pollio as a conqueror. It is to be construed with *superas*, Wr., Forb., Con. But Heyne, Wch. and Jahn would connect it with *accipe*, supposing a parenthesis of all after *mihi* to *accipe*: others would make this an instance of *aposiopesis*, Gr. § 324, 33. *Saxa* denotes the character of the region through which the river flows. *Superas* is to be understood of passing by sea, sailing past, Wch., Forb., Con. Cf. *fontem superare Timavi*, A. 1, 244, and see *supero*, II. 2, in Lex.

7. *Sive oram*, etc. This is equivalent to saying, or if you have not yet come so far; as it would be necessary for one returning from the country of the Parthinians to sail by the coast of Illyria before reaching the coast of Istria, where was the Timavus, Wch.—*Legis*, see in Lex. I. B. 2, b.—*En erit*

umquam, etc., 'will that day ever indeed come'; *en* denoting strong desire. See on E. 1, 68.

8. *Dicere*, i. q. *canere*. See on E. 3, 55 and cf. E. 4, 54.

9. What is the subject of *erit*?—It would appear from these verses that Pollio's tragedies had not at that time been given to the public, *H*.

10. *Sola Sophocleo*, etc., 'thy songs, alone worthy of the elevated style of Sophocles,' the greatest of Greek tragic writers.—*Carmina* refers to the tragedies written by Pollio; see on E. 3, 86.—*Cothurno*, see in Lex. 2, b.

11. *A te principium* (scil. *carminis erit*) *tibi desinet* (scil. *carmen*). *Tibi* for *in te*, Gr. § 225, IV. R. 2. The meaning is; thy praises shall be the constant theme of my song. The expression, as Voss remarks, is of a proverbial nature, and therefore the words are not to be understood literally; cf. E. 3, 60.

12. *Carmina* for *carmen*, see on E. 3, 7, *viris*, and E. 4, 49.—*Atque hanc*, etc., i. e. accept the praises of my verse along with thy military honors. Observe how gracefully the poet has expressed this.

13. *Victrices*, Gr. § 102, 6, (*a*), & 129, 8.—*Hederam*, see on E. 7, 25.—*Laurus*, see on E. 6, 88.

14. We have here a description of the time of the day and of the attitude of the shepherd when he begins his song, *K*. Damon and Alpheisiboeus had driven their flocks out to pasture before sunrise, as Virgil himself prescribes, G. 3, 322, sq., for the summer months, *Con*.

15. This verse is repeated, G. 3, 326, with the change of *quum* into *et*.—*Herba*, scil. *est*.

16. *Tereti olivæ*, 'smooth staff of olive.'

17. Damon now, in the person of the despairing shepherd, commences his extemporary song. It is divided into parts or stanzas of unequal length, each terminated by an intercalary verse or burden, after which we are led to suppose that the singer plays a voluntary on his pipe, while he is thinking on the stanza that is to succeed; cf. on E. 1, 2; 5, 14, 86. In introducing the burden, Virgil imitates Theocritus in his two first Idyls, *K*.—*Prae veniens*, a tmesis, Gr. § 323, 4, (5). See on E. 6, 6.—*Diem age*, i. e. *adduc*, 'lead on'; cf. *surgebat Lucifer—ducebatque diem*, A. 2, 802, *Serv*.

18. *Conjugis—Nisæ*, 'of Nisa, my wife,' i. e. whom I had expected to be my wife, 'my betrothed,' cf. v. 66. *Gener* and *maritus* are also used in this anticipative sense.—*Indigno amore*, 'unworthy love,' i. e. unworthy of the sincere affection of the shepherd.

19. *Testibus illis*, i. e. the gods whom Nisa had invoked as witnesses to the truth of her love.

20. *Extrema (vitæ) hora moriens*. He alludes to a voluntary death; cf. v. 59.—*Alloquor—invoco, obtestor*, Forb.

21. *Incipe*, etc. An intercalary verse in imitation of Theocritus; see note on v. 17.

22. This stanza is suggested by the word *Maenaios* in the refrain.—*Argutum*, see on E. 7, 1.—*Loquentes*, see *loquor*, II. B. in Lex. I am inclined, with Keightley, to adopt this interpretation, 'murmuring,' 'rustling,' referring

to the whispering of the wind in the trees, thus making *pinos loquentes* nearly a repetition of *argutum nemus*, and contrasting the natural melody of the woods with that of Pan and the shepherds. But Servius, who is followed by H., Voss, Wr. and Forb. would have it mean 'resounding' or 'vocal' with the melody of the shepherds.

24. *Panaque, qui primus*, etc., alluding to his invention of the shepherd's pipe. See E. 2, 32.

26. *Datur*, scil. *nuptum*, Gr. § 276, II. R. 1.—*Quid non speremus amantes*, scil. *fieri posse*, 'what may not we lovers expect can be done'? i. e. we may expect anything to be done;—the most extraordinary unions to take place.

27. *Jungentur*, i. e. to the same car, Voss, Wr., Forb., K.; though Servius and some others understand it of marriage.—*Gryphes*. These fabulous creatures, represented as having the body of a lion with the wings and head of an eagle, were said to be at constant enmity with horses, Wr.—*Aeroque sequenti* = *in posterum*, H.

28. *Ad pocula*, i. e. *ad potum*, H.; see *poculum*, II. A. in Lex., and cf. *pocula sunt fontes liquidi*, G. 5, 529.—*Damae*. Virgil uses this noun as masculine, both here and in G. 3, 539.

29. *Novas incide faces*. At weddings torches were carried before the bride as she was conducted, at evening, to the bridegroom's house; see *fax* in Lex. Heyne takes *novas* to be merely *epitheton ornans*: Wr., Forb., and Lade. make *novas incide faces* equivalent to *incipere faces incidere*, because *novus* is used to denote anything recently made, done or come into being, or recently commenced; but our word 'new,' (which is not less extensive in its signification) seems to me to give the true meaning of *novas*, and, as Keightley and Con. remark, the occasion would seem to require new torches.—*Tibi ducitur*, 'is being brought home for you.' *Tibi*, Gr. § 222, 1 & 2.

30. *Sparge nuces*. For the custom here referred to see in Lexicon under *nux*.—*Marite*, see on v. 18.—*Tibi*, see on v. 29.—*Deserit*, 'is forsaking,' i. e. is rising above, as evening comes on, the time for the marriage ceremonies.—*Oetam*. Heyne observes that in describing the evening star as rising over this mountain, Virgil follows some Greek poet who lived in Thessaly, or who related occurrences which took place in that country. We need not therefore infer with Voss that the scene of this Eclogue is laid in Thessaly.

32. *O digno*, etc. This is said with mingled derision and indignation, as Damon intimates that Mopsus, for whose sake Nisa has deserted him, is not less rustic and is much uglier than himself, H.

33. *Dumque capellae*, etc., scil. *tibi sunt odio*.

35. *Nec—quemquam*, i. e. you do not fear lest the gods, the avengers of perfidy, should punish you for yours, Forb. *Curare—credis—quemquam*, Gr. § 272.—*Mortalia*, i. e. *res humanas*; see *mortalis*, II. A. in Lex.

37. From reflecting on her perfidy, he is led now to go back to the origin of his passion, which had commenced even in his boyhood, K.—*Sepibus in nostris*, i. e. *in horto nostro sepibus cincto*, Voss; the hedge being put for the garden which it enclosed.—*Parvam*, 'when a little girl.'

33. *Vester*, i. e. of you and my mother; as it would appear by the corresponding passage in Theocritus, 11, 25—29, that *matre* does not refer to the mother of Nisa.—*Legentem*, i. e. *carpentem*, cf. E. 2, 51; 3, 70.

39. *Alter ab undecimo=duodecimus*; cf. on E. 5, 49.—*Acceperat*. The year is here said to receive him who enters on it.

41. *Ut vidi, ut perii*, etc. The first *ut* is an adverb of time, 'when,' 'as soon as,' the second and third, adverbs of quality, 'how,' *Serv.*, *Voss*, *Wr.*, *Forb.*—*Perii*, see *pereo*, B. 2, in Lex. The last *i* in *perii* is not elided, on account of the pause and of the caesura, Gr. § 309, R. 3; 310, 4.—*Error*, see in Lex. II. 2; 'madness.'

43. *Quid sit Amor*, i. e. of what nature Love is,—how cruel. Cf. on E. 3, 80.—*Illum*, emphatic, 'that one,' 'him'; see in Lex. II. A. & Gr. § 207, R. 20.

44. The *e* in *Rhodope* is not elided; see on v. 41.—*Extremi*. The Garamantes are so called because they inhabited what the ancients regarded as the most remote part of Africa, *H.*, *K.*

45. *Edunt*. The present tense is often thus used in animated narration for the perfect, Gr. § 145, I. 3.

47. *Matrem*, i. e. *Medeam*; see *Medea* in Lex.

48. *Crudelis tu quoque, mater*, etc. Though he throws the principal part of the blame on Love, who urged the deed, he will not acquit Medea, who executed it: if he was wicked, she was cruel. He then puts the question, which was greater in its respective degree, his wickedness or her cruelty; and does not venture to solve the problem, contenting himself with again asserting that he was wicked and she cruel, *K.*

49. *Magis* is to be supplied before *improbis*, *Wr.* See also Gr. § 324, 19.

52. Since so unnatural a thing as the rejection of himself and the acceptance of Mopsus by Nisa has occurred, he intimates that any other event contrary to nature may be expected to take place, *K.* Cf. E. 1, 60, and v. 27, *supra*.—*Utro*, i. e. not compelled by any to flee. See in Lex. *ulter*, III. B. c.—*Aurea mala*, see on E. 3, 71.

54. *Sudent*, cf. on E. 4, 30.—*Electra*. According to popular belief amber was a gum which exuded from the poplars, alders or other trees on the banks of the Po, and not from the lowly shrubs, such as the tamarisk, *Wr.*

55. *Certent*, scil. *cantu*: For the construction see on E. 5, 8.—*Tityrus* is here, as very frequently elsewhere, the name of a shepherd. The context shows the reference to be to a person having but little skill in music.

56. *Arion*, see in Lex. *Arion*, 1.

58. *Medium mare*, 'the mid' or 'deep sea,' *Con.* The meaning is; the deep sea may cover all things for what I care.—*Vicite*, i. q. *valete*, with which it is often connected; see *vivo*, B. 1, in Lex.

60. *Defcarar=praecipitabo me.—Hoc munus*. Heyne understands this of Damon's song; but it is better, with Voss, Weh., *Wr.*, *Forb.* and others, to refer it to Damon's death. The meaning is; I give you as my last present the joy which you will derive from my death.

61. *Desine*, see on E. 5, 19.

62. *Haec Damon*. What verb is to be supplied here?—The poet having himself given the song of Damon, calls on the Muses to proceed with that of Alpheisiboeus, as requiring more knowledge, *K*.

63. *Non omnia possumus omnes*, scil. *facere*, a proverbial expression.

64. For the subject of this song see the Argument of this Eclogue.—The altar stands ready for use, and the shepherdess, who is about to employ magic arts, is introduced as calling to her attendant, Amaryllis, to bring the things requisite for the rites. The action takes place probably in the inner-court, the *impluvium*, of a house; see v. 107, *H*, *Wr*, *K*.—*Effer aquam*, i. e. *aquam lustralem*.—*Molli*, because the vitta was made of wool.

65. *Pingues*, ‘unctuous,’ and so fit for burning, *Con*.—*Mascula tura*. The best and most costly kind of frankincense was called *masculum*, being in shape round, like a drop, *H*.

66. *Conjugis*, i. e. *amatoris*, *H*, see on v. 18.—*Sanos avertere sensus*, i. e. to ‘turn aside’ from sanity and to change to the insanity of love, *Serv*, to ‘pervert.’

67. *Nihil hic*, etc., i. e. the preparations having all been made nothing is now wanting but the *carmina*.—*Carmina*, see in *Lex*. 4.

69. *Caelo deducere Lunam*. The power here attributed to magic is often mentioned by the poets. For the construction see on E. 6, 16.

70. For the change of the companions of Ulysses into swine, by the magic arts of Circe, see *Hom. Od.* 10, 203, sq.—*Ulixi*, *Gr.* § 73, 1, *R*.

71. This effect of incantation is spoken of also in *Ov. Met.* 7, 203; *Ov. Am.* 2, 1, 25; *Lucil. Sat.* 20, 5.—*Frigidus anguis*, see on E. 3, 93.—*Cantando*, i. e. *incantando*, ‘by incantation,’ ‘by enchantment.’

73. The enchantress now winds three threads, each of a different color, about an image of Daphnis, and carries it round the altar, *H*, *Wr*, *Forb*.—*Terna*, *Gr.* § 120, 4, (*a*). There was supposed to be a magic force in the number three.—*Tibi*, i. e. *Daphnidi*, meaning the image representing him, *Wr*. *Tibi licia circumdo*, *Gr.* § 224, *R.* 1, (*b*).

75. *Numero impare*. The superstition, according to *Servius*, was that odd numbers were immortal because they cannot be divided into two equal parts, *Con*.—*Deus*, ‘the deity,’ generally, though it was the goddess Hecate who presided over enchantments, *H*.

76. *Jahn* regards this verse as interpolated. By it the song is made longer by one line than *Damon*’s; it introduces a pause when the sense does not require one, and it leaves but two lines for the next stanza, a smaller number than is found elsewhere in this or the former song. But the verse is found in all the manuscripts.

77. *Tribus nodis ternos colores*, ‘three colors with three knots,’ i. e. three threads, each of a different color, with a knot on each; *Gr.* § 324, 2.

78. *Modo*, see in *Lex*. B. 3. It here adds emphasis to the command thus repeated, *Con*.

80. *Limus* and *cera*. These words are commonly explained as referring to two images of Daphnis, one of clay, the other of wax, *H*, *Wr*, *Lade*, and others; but *Keightley* and *Con*. suppose that nothing more is meant than

pieces of clay and wax.—The rhyme is meant to imitate the jingle usual in charms, as Voss remarks, *Con.*

81. *Sic nostro amore*, scil. *durescat et liquescat*, *Serv.*, i. e. as in one and the same fire the clay hardens and the wax melts, so may the heart of Daphnis harden with respect to other women, soften with respect to me, *K.*

82. She now tries another magic art, burning the laurel with bitumen, that Daphnis may in like manner burn with love, *H.*—*Fragiles*, 'crackling,' see in *Lex.*—*Laurus*, see on *E.* 6, 83.

83. *In Daphnide*, 'on Daphnis,' i. e. placed on the image of Daphnis, *Burm.*, *Voss*, *Jahn*, *Forb.*, *Lade.*; but it is explained by *H.*, *Wr.*, *K.* and *Con.*, as equivalent to *in Daphnidem*, i. e. *propter Daphnidem*, 'on account of' or 'in the case of Daphnis'; cf. *Theocr.* 2, 23.

85. She now describes the violence of the love which she wishes the preceding charms to infuse into Daphnis, *K.*—*Talis amor Daphnim*, scil. *teneat.*—*Qualis quum=ut quum*, 'as when,' *Wr.*

87. *Propter*, 'near,' 'beside,' see in *Lex.* *II.* *A.* and cf. *G.* 3, 14.—*Aquae rivum*, a very common pleonasm, as in English, a stream of water. Cf. *E.* 5, 47.

88. *Perdita*, see on *E.* 2, 59.—*Decedere nocti*, see in *Lex.* *decedo*, *B.* 2, i. e. did not think to avoid the cold of night by returning home. Cf. *G.* 3, 467 and *G.* 4, 23.

89. *Talis amor teneat*, scil. *Daphnim*. See *Gr.* § 324, 16.—*Mederi*, scil. *talli illius amori*, *Wr.*

91. Another charm is that of burying under the threshold of her door such articles belonging to Daphnis as she possessed. This was supposed to exercise a magic power of attraction, *K.*—*Exuvias*, 'clothes.'

92. *Pignora cara sui*, i. e. *sui erga me amoris*, 'of his love for me,' *Wr.*, *Forb.*

93. *Debent haec pignora Daphnim*, scil. *mihi*. She says that these pledges owe Daphnis to her, because they ought, according to magic rules, to restore him to her.

95. The means thus far employed having proved ineffectual, she now resorts to magic herbs, *Lade.*—*Has herbas atque haec venena*, a hendiadys for *has herbas venenatas*, *Gr.* § 323, 2, (3). Cf. on *E.* 2, 8.—*Ponto lecta*, *Gr.* § 254, *R.* 3. The poisonous plants of Pontus are spoken of because Medea, who was a renowned sorceress, and made use of such herbs, lived in that country. *Pontus* is put for *Colchis*.

96. *Ipsē Moeris*. *Ipsē* is here used, as we often use the word 'himself,' to denote dignity or superiority; 'Moeris himself,' i. e. Moeris the great magician. We do not find any mention of him elsewhere.

97. Three feats of magicians are now spoken of, which are also mentioned frequently by other Latin poets, *K.*—*His lupum fieri et se condere silvis*, i. e. *his lupum factum silvis se condere*, for *his* belongs to *lupum fieri*, as also to *excire* and *traducere*, but not to *se condere*: cf. on *E.* 6, 20, *Wr.*, *Forb.* *His*, 'with these,' i. e. by the power of these, *K.*

98. *Animas*, see in *Lex.* *anima*, 4, c.

99. *Satas messes*, i. e. *sata in futuram messem*, the grain sown for a future harvest, *Wr.*; cf. *messis*, B. 2, in *Lex.* Moeris by his magic arts had removed the grain from the field where it was sown, to another field, thus defrauding the owner of his expected harvest. This offence was styled in the Twelve Tables *fruges excantare*.

101. She now resorts, as a last expedient, to a charm which seems to have been thought of the greatest efficacy, that of throwing ashes into a running stream, the head being averted, *K.*—*Ricoque fluenti*, i. e. *in rivum*; see on E. 2, 30, *Wr.*

102. *Transque caput jace*, scil. *aversa*, 'turning away,' *Wr.*, *Forb.*—*Nec respexeris*, i. e. while throwing the ashes. *Nec* is here equivalent to *et non*, *Wr.*, *Forb.* *Respexeris*, Gr. § 260, R. 6, (a), (b), & (c).

103. *Nihil ille deos*, etc. i. e. the gods invoked during the incantation, and the charms thus far employed, *II.*

105. Before she has taken up the ashes for her last charm (v. 101), a spontaneous flame springs up from among them; and while she is pondering on this favorable sign the watch-dog begins to bark, announcing the approach of some one, who proves to be Daphnis, *K.* Servius would make Amaryllis the speaker here, on account of the words *dum ferre moror*, but this would be awkward, and we may easily suppose that both the enchantress and her attendant would join in removing the ashes, *Con.* The blazing of the fire was a good omen, as its smouldering was a bad one; cf. G. 4, 385—386, *Con.*

106. *Sponte sua*, 'spontaneously.'—*Cinis ipse*, 'the ashes of themselves,' i. e. by their own power and will, *Voss.*—*Bonum sit!* 'may it be a good omen!' See *bonus*, 3, in *Lex.*

107. *Nescio quid certe est*, 'it is certainly something' (of good omen) 'but I know not what.'—*Hylax*, i. e. 'barker,' from *ὕλακτῶ*, to bark, *K.*

108. *Credimus?* 'do I believe?' i. e. 'is it a reality?' *K.*—*An qui āmant*, Gr. § 305, (2).

109. *Parcite*, scil. *Daphnidi*, *Forb.* The charms are bidden to cease their operation, since the return of Daphnis renders their aid unnecessary. Some Mss. and good editions have, *jam, carmina, parcite*.

ECLOGA IX.—MOERIS.

ARGUMENT.

Moeris, the steward of Menalcas, while on his way to Mantua with some kids, is joined by the shepherd Lycidas, to whom he relates his own and his master's troubles, and from whom he receives a warm expression of sympathy in view of the loss which would have been sustained in the death of Menalcas; and by way of showing how great that loss would have been, some of the poet's verses are quoted.

The historical occasion of this Eclogue will be found in the sketch of Virgil's life. Ruæus conjectures that the present Eclogue was in fact a poetical petition presented to Varus or Octavianus, for the restitution of the poet's property. Certainly it is skillfully contrived to interest the reader in his favor.

The framework of the poem is taken from the seventh Idyl of Theocritus. *H. & Con.*

NOTES ON THE NINTH ECLOGUE.

1. *Quo te pedes*, scil. *ducunt*, which is to be supplied from the following *ducit*. Such omission of the verb is more usual in the second member of the sentence, and when the verb to be supplied has already been expressed, *Sp.—An*, see on E. 3, 1.—*In urbem*, i. e. *Mantuum*, Gr. § 235, (2).

2. The perturbation of Moeris, caused by his grief and indignation, is finely marked by the abrupt and involved manner in which he commences his reply. He gives no direct answer to the question of Lycidas, but utters at once what lay heavy on his mind, *K.*—Construe as follows; *viri pervenimus, ut adrena possessor nostri agelli, (id) quod nunquam veriti sumus, diceret.* Forb. *Viri pervenimus*, 'I have come alive to that point,' 'I have lived to see.' Wagner reads *quo* for *quod*, contending that *pervenimus ut* is not Latin; but Forb. defends the common reading, saying that *eo* is implied in the form of the sentence; and Conington adds that *quo*, besides its deficiency in external authority, would introduce a confusion into the order of the sentence greater than could well be excused by Moeris' perturbation of mind.—*Nostri*, 'of our,' i. e. 'of my,' as servants are wont to say in speaking of their master's property. Cf. v. 12, note on E. 1, 8, and *tua*, v. 30, *Wch.*

4. *Huc mea sunt*. This was the legal form of asserting one's right to a thing, *K.* Cf. on E. 1, 47.—*Coloni*, 'inhabitants,' 'possessors of the land.'

5. *Victi, tristes*, 'overcome, sorrowful,' i. e. obliged to yield to force and therefore sorrowful.

6. *Quod nec vertat bene*, 'may it do him no good.' *Quod*, Gr. § 206, (13), (a). *Nec* is here equivalent to an emphatic *non*.—*Mittimus*, i. e. to the new master, living in the city. As the slaves in these cases usually went with the land, Moeris was continued in his office of *villicus*, *K.* *Mittimus* is used seemingly, because Moeris, though carrying the kids himself, speaks for his master, who is the sender of the present, *Con.*

7. Lycidas replies; I heard that your master's poetry had saved all his property.—*Certe equidem*, see in Lex. *equidem*, I. b. and Gr. § 191, R. 4.—*Qua—fagos*, connected with *omnia*, expressing the extent of the property, *Con.* It is probable that Virgil here describes the situation of his own estate, extending from the hills to the river Mincius, *H.*—*Qua se subducere*, etc., see in Lex. *subduco*, II. A. 2.

8. *Mollique jugum demittere cliro*, 'and to lower the summit by a gentle declivity,' i. e. to sink with a gentle descent to the plain.

9. *Ad aquam*, scil. *Mincii*, Forb.—*Fracta cacumina*, see on E. 2, 3.
10. *Vestrum*, for Moeris had spoken in the first person plural, *K*.—*Menalcas*. Under this name Virgil is here referred to, *Wr*.
11. *Audieras*, etc. The meaning is, 'you heard so, no doubt, for such was the report.'—*Et*, see in Lex. II. 6, and cf. E. 1, 48.
12. *Nostra*, see on v. 2.
13. *Chaonias*, see on *Hyblæis*, E. 1, 55. Chaonia was that part of Epirus in which was situated Dodona, famed for its oracle in an oak grove.—*Aquila veniente*, 'when the eagle comes,' i. e. comes to attack them.
14. *Quod nisi*, 'and if not.'—*Me*. We may suppose that it was Moeris who first observed the prophetic bird, and that he then informed Menalcas of what it portended, *K*.—*Quacumque*, scil. *via* or *ratione*, 'on any terms.' That some compromise took place is evident; one of its conditions must have been the intruder's delay of taking possession, *V*.—*Incidere*, see 2, *incido*, II. in Lex.
15. *Sinistra*, see in Lex. II. C.—*Monuisset . . . viveret*, Gr. § 261, 1.
16. *Tuus hic*, 'this thy.'
17. *Cadit in quemquam tantum scelus?* i. e. 'can any one be capable of such a crime?' *cadere* having sometimes the signification of 'to belong to,' 'to attach to,' see in Lex. II. 2.
18. *Solatia*, i. e. *carmina*, because his songs were to the peasants a solace of their cares and labors, *Wr*.
19. *Quis caneret*, etc., i. e. if Menalcas (Virgil) had been slain by the veterans, Forb.—The reference in this and the following verse is to E. 5, 20 & 40.
20. *Spargeret . . . induceret*, see on E. 6, 46.—*Fontes induceret umbra*, Gr. § 249, I. Cf. on E. 5, 40.
21. *Vel*, scil. *quis caneret ea*.—*Sublegi tacitus tibi*, 'I silently picked up from you,' i. e. learned from you, without your knowing it, while you were singing. *Tibi*, i. e. Moeris, cf. v. 44, but *K* and *Con*. refer it to Menalcas.
22. *Te ferres*, see in Lex. *fero*, B. 1, & (β).—*Delicias, Amaryllida, nostras*, 'Amaryllis my beloved,' or more probably, 'our beloved,' 'the delight of us all,' whom all the swains admire.
23. This and the two following lines are translated from Theocritus, 3, 3—5.—*Dum redeo*, see *dum* in Lex. II. (β).—*Brevis est via*, Gr. § 323, 4, (6).—*Pasce—age—caveto*, Gr. § 267.
24. *Potum*, see on E. 7, 11.—*Inter agendum*, Gr. § 275, II. R. 3.
25. *Occursare caveto*, 'beware of meeting.'
26. *Immo*, 'nay,' scil. *quis caneret*.—*Varo*. Concerning Varus see the Argument to E. 6.—*Nec dum*, see *neque*, II. 4, in Lex.
27. *Vare*, etc. The order is, *Vare, tuum nomen cantantes sublime ferent ad sidera cyni, superet*, etc. *Superet*, see in Lex. I. 3.
28. *Nimum vicina*, 'too near,' though they were forty miles apart. The lands of Cremona, which had been assigned to the soldiers, not proving sufficient for them, a part of the adjoining district of Mantua was added, *H*.

29. *Ferent ad sidera*, see on E. 5, 51, and cf. E. 6, 10.—*Cycni*. The singing of the swans is here very aptly introduced, as these birds frequented the Minicius, *Wr*.

30. *Sic*, see in Lex. II. E., 'so—may'; cf. E. 10, 4. The meaning is; so may your bees avoid the yew-trees, etc., as you shall repeat to me more of the verses of Menalcas, *R*.—*Tua examina*, i. e. *domini*, cf. on vs. 2 & 12. *Examina*, cf. on E. 7, 13.—*Cyrneas*. This epithet is used in speaking of the yew, because that tree abounded in Corsica; cf. on E. 1, 55.—*Taxos*. The yew-tree was prejudicial to the bees, and the honey from it bitter. Cf. G. 2, 257; 4, 47, *H*, *Wr*., *Forb*.

32. *Incipe*, scil. *canere*, cf. E. 5, 10 & 10, 6, *Forb*.—*Si quid habes*, cf. E. 3, 52.—*Et*, see in Lex. II. 8.

34. *Vatem*, i. q. *poetam*, cf. E. 7, 25, sq. *H*.; but a distinction seems intended here between *poeta* and *vates*, the latter being the more honorable term, though the exact distinction cannot be defined: *vates* may be rendered 'inspired bard,' or 'bard.'—*Non ego credulus illis*, scil. *sum*, 'I am not credulous of them,' 'I do not credit what they say.'

35. Varius and Cinna were two poets cotemporary with Virgil, and then held in high repute.

36. *Sed*, scil. *videor*.—*Argutos*, 'melodious,' *Forb*.—*Strepere*, 'to cackle'—*Anser*. Servius says that Virgil here puns upon the name of Anser, a poet, who would appear to have been obnoxious to Virgil.—37. *Agō*, Lex. III. 3.

38. *Si*, see on E. 6, 57.—*Neque*, i. q. *non enim*, *Forb*.—*Neque est ignobile*, 'for it is not obscure,' i. e. 'for it is famous' or 'excellent.'

39. These verses are derived from Theocritus, 11, 42—49.—*Huc ades*, see on E. 7, 9.—Galatea was one of the daughters of Nereus and was beloved at the same time by Polyphemus the Cyclops; and by Acis. The Cyclops slew his more favored rival, but Galatea fleeing took refuge in the sea, and changed Acis into the Sicilian river of the same name; cf. Ov. Met. 13, 750, sq. *Forb*.—*Quis nam*, separated by tmesis, Gr. § 323, 4, (5).

40. *Purpureum*, see in Lex. II. B., and cf. on G. 2, 319.—*Flumina circum*, Gr. § 279, 10, (*f*). *Circum*, see in Lex. II. 4.—42. *Lentae*, see on E. 3, 38.

43. *Insani*, 'mad', 'wild.'—*Feriant sine*, Gr. § 262, R. 4.

44. *Quid, quae*, etc. Gr. § 229, R. 3, 2, 'what do you say of,' 'what of.' Where a new subject is introduced, *quid* is thus used in interrogations to denote a strong desire to be informed on that subject, *Wr*.—*Pura sub nocte*, 'under' or 'in a clear night.' The night is conceived of as a covering spread out above the earth, *Forb*.

45. *Numeros*, 'the tune,' see in Lex. II. D. 2.—*Si=modo, dummodo*, 'if only,' 'provided that,' *Wr*.—*Tenerem*, see in Lex. B. 2, b. The conditional clause, *si tenerem*, is not logically connected with the other, but with something understood, as, *et carmen ipsum revocarem, si*, etc. *Con*.

46. The meaning is; why do you observe those old constellations? Watch rather the newly risen star of Caesar, *Forb*.—*Daphni*. Daphnis seems here to be intended only for a fictitious name of a shepherd, *M*. He is addressed as the representative of the shepherds who watch the stars for

agricultural purposes, G. 1, 204, sq., 257, 258, *Con.*—*Quid*, Gr. § 235, R. 11.—*Antiquos signorum ortus*, for *antiquorum* ('old,' 'long-known') *signorum* ('constellations') *ortus*, *Wr.*, *Forb.* See Gr. § 205, R. 14.

47. The allusion is to the comet or star which appeared for seven days together at the time when Octavianus was giving games in honor of Julius. The popular belief was that that star was the deified soul of Caesar, *H.*, *K.*, *M.*—*Processit*, 'has appeared,' 'has arisen,' cf. E. 6, 86, note.

48. This star is represented as foretelling and hastening agricultural prosperity, *II.*, *Con.*—*Quo* denotes the means and not the time.

49. *Duceret colorem*, see *duco*, B. 5, in Lex., i. e. 'grow purple,' *Forb.*

50. *Insere pios*, cf. on E. 1, 74.—The meaning is; graft your fruit trees now, while so propitious a star is shining, and it will be that not only you but your descendants shall gather fruit from the trees grafted by you, *Wr.*

51. We are to suppose that Moeris, his memory failing him, suddenly stops without being able to finish what he had commenced; and he therefore sorrowfully adds; *omnia fert*, etc.—*Fert*, i. q. *aufert*, cf. on E. 5, 34.—*Animus*, see in Lex. III. 2.—*Saepe ego*, etc. The meaning is; when a boy I often passed whole days in singing.

52. *Condere*, Gr. § 268, 2, R. 1, (a). See in Lex. *condo*, II. 3, b.

53. *Oblita*, scil. *sunt*, in a passive sense, 'forgotten,' Gr. § 142, 4, (b).—*Mihi*, Gr. § 225, II.

54. *Lupi Moerim videre priores*. This alludes to a curious superstition of the ancients, that if any one was seen by a wolf before he saw the wolf, he lost the use of his voice, *H.*, *K.*—*Priores*, 'first.'

55. The order is, *satis saepe*, Serv.—*Referet*, 'will repeat.'

56. *Causando*, 'by making excuses.'—*In longum*, 'for a long time', see *longus*, II. in Lex.—*Ducis*, 'put off,' 'delay,' see in Lex. II. B. 3.—*Amores*, 'desire,' viz. of hearing you sing.

57. *Tibi*, 'for thee,' i. e. that you may the better be heard, *Forb.*—*Stratum*, 'made smooth,' see *sterno*, I. B. in Lex.—*Aequor*, 'the surface' of the lake, 'the lake,' i. e. near Mantua, formed by the river Mincius, *H.*

58. *Omnes ventosi murmuris aurae*, 'all the breezes of windy murmur,' *H.*, Gr. § 211, R. 6; or *ventosi murmuris* may be taken as equivalent to *venti murmurantis*, 'every breath of murmuring' or 'whispering wind.'—*Ceciderunt*, see in Lex. II. 6.

59. *Hinc adeo*, 'just from this place,' see 2. *adeo*, B. 2, c, in Lex.—*Media est nobis via*, 'is half our journey,' Gr. § 226.—*Sepulcrum*. It was the custom among the ancients to make their sepulchres near the highways, *M.*

61. *Stringunt frondes*, cf. on E. 1, 57; 2, 70. The leaves were also stripped off from certain trees for fodder.

62. *Tamen*, 'notwithstanding,' i. e. though we stop here awhile and sing we shall reach the city betimes.

63. *Nox pluviam ne colligat*, 'lest the night gather the rain,' i. e. lest the night gather the clouds, the prelude of rain, *H.*, *Wr.*, *Con.*

64. *Licet eamus*, Gr. § 273, 4, (a).—*Usque* with *eamus*, 'we may go right on'; see in Lex. III. (γ).—*Laedit*, 'wearies,' 'is wearisome.'

65. *Hoc fasce*, 'this burden,' i. e. the kids which he is carrying, v. 62, *H.*

66. *Desine plura*, see on E. 5, 19.—*Quod nunc instat, agamus*, i. e. carry the kids to the new master; cf. v. 6.

67. *Ipse*, i. e. Menalcas.—*Venerit*, i. e. shall have returned to his farm, *Forb.*

ECLOGA X.—GALLUS.

ARGUMENT.

C. Cornelius Gallus (see E. 6, 64), had a mistress, Lycoris, whose praises he celebrated in elegies which are mentioned by Propertius, Ovid and others. Having been deserted by his faithless mistress he is represented in this Eclogue as lying under a solitary rock in Arcadia, deploring his unhappy love. The poem consists of an introduction, (vs. 1—8); an account of the sympathy manifested for him by inanimate things, as well as by the flocks, the shepherds, and even the gods (vs. 9—30); the complaints of the deserted lover himself (vs. 31—51); and a conclusion, in which Virgil declares his affection for Gallus, *H.* Virgil is supposed to narrate the story in a song, as he is tending his goats.

The structure of the poem is taken from Theocritus, Idyl 1.; *Con.*

NOTES ON THE TENTH ECLOGUE.

1. He commences by invoking the fountain-nymph Arethusa, who presided over a Sicilian fountain, to aid him in this his last pastoral song. Cf. on E. 7, 21; 4, 1 & 6, 1.

2. *Sed quae* is the antithesis to *pauca*; though few they must be such as may attract even her scornful eye, *Con.*

3. *Dicenda*, see on E. 3, 55.—Instead of the punctuation given in the text, Wagner places a colon after *laborem* and a period after *Lycoris*, and in this he is followed by *Forb.*, but this change, as Conington remarks, seems plainly for the worse, as *meo Gallo* would come awkwardly after *mihi*, while *pauca* evidently refers to *carmina*.

4. *Sic tibi*, etc. Cf. on E. 9, 30.—*Fluctus Sicanos*, 'the Sicilian waves,' i. e. the Ionian sea, between Sicily and Greece, *K.* For the fable here referred to see *Arethusa* and *Alpheus* in *Lex.*

5. *Doris*, see in *Lex.* *Dores*, II. 4, (β).

6. *Sollicitos*, 'anxious,' i. e. *qui animum sollicitum reddunt*, *H.*, causing anxiety; see in *Lex.* *B.*

7. While the poet is singing his goats browse; cf. E. 5, 12.

8. *Respondent*, i. e. *resonant per echo*, *H.*, 'echo back,' 'repeat.' Cf. E. 1, 5.

9. *Habuerē*, 'held,' 'detained.'

10. *Naiades puellae*, 'Naiad maidens' or 'nymphs.' *Naiades* seems to be used here in its proper signification of 'water-nymphs,' Parnassus and Pindus being mentioned with reference to the springs at those places, and which we may suppose the Naiads frequented, *H.*, *Wr.*; but *Voss*, *Wch.*, *Forb.* and others understand the Muses themselves to be meant.—*Indigno*, 'unworthy,' i. e. such as he did not deserve to meet with. Cf. on E. 8, 18.

11. *Parnasi juga*. *Juga* is used because there were two peaks to Parnassus, *Wr.*—*Pindi*, a range of mountains between Thessaly and Epirus.

12. *Moram fecere*. These mountains did not detain them, for they, not less than Maenalus and Lycaeus, mourned the hard fate of Gallus, *H.*—*Aonie*, a Greek form for *Aonia*, 'Aonian.'

15. Maenalus and Lycaeus being mountains of Arcadia, the scene is now changed to that country, Virgil himself being represented as present with Gallus, see v. 26, *H.*

16. *Nostri nec poenitet illas*, etc., Gr. § 229, R. 6. 'neither are they ashamed of us (shepherds) nor do you be ashamed of the flock'; i. e. they delight in us and our songs and pity our griefs, and do not you, though a divine poet, disdain to be represented by me as in the company of sheep and shepherds;—do not scorn your association with pastoral poetry.

18. *Et*, 'too,' 'even,' see in Lex. II. 8.—*Ad flumina*, see on E. 6, 64.

19. *Tardi*. The epithet 'slow' is applied to the swineherds from their inactive and sedentary life while tending the swine, since they did not accompany these wherever they went, as shepherds did the sheep, but guided and called them together by the sound of the horn, *Wr.* Although *subulci* has the authority of the manuscripts and of *Wr.*, *Jahn* and *Forb.*, many editions have *bubulci*, which was adopted principally because it was supposed that the epithet *tardi* applied to the latter, as indicating the slow movement acquired by those who follow cattle, but that it had no particular application to swineherds. The explanation of *Wr.* removes this difficulty.

20. *Uvidus hiberna de glande*, 'wet from the winter acorns,' i. e. wet with the water in which the acorns were steeped. In Italy acorns were gathered in winter (see G. 1, 305) and were kept in water: they were then used as food for cattle. *Hiberna* may be used here with reference either to the time of collecting or of feeding the acorns; probably the latter. *De glande*, see in Lex. *de*, C. 4, and Gr. § 247, R. 1.—*Menalcas* is here the name of a herdsman.

21. *Unde amor iste*, i. e. *a qua puella; quam puellam amas?* *H.*—*Venit Apollo*, etc. The deities are now represented as coming to console him.

22. *Quid insanis?* *Insanire*, 'to be mad,' 'to rave,' like the Greek *μαίνεσθαι*, is often used in speaking of lovers, *Forb.*—*Cura*, see in Lex. II. B. 2.

23. Lycoris is supposed to have deserted Gallus and to have accompanied across the Rhine some soldier of the army of Agrippa on his expedition into Gaul, a. u. c. 716; cf. v. 47.

24. *Agresti capitis Silvanus honore*, scil. *cum*, 'Silvanus came with the rural honor of his head,' i. e. adorned with a garland of fennel giant and

lilies. This deity is usually represented as wearing a crown composed of the leaves of trees or of large flowers and reeds, and carrying in his hand the stem of a cypress or other tree, *H.* Cf. *G.* 1, 20.

25. *Florentes*, 'blossoming,' 'flowering.'—*Ferulas*. The *ferula* or 'giant fennel' is a large plant, growing to the height of six or eight feet, with leaves cut into small segments like those of fennel, but larger. The flowers are yellow, and grow in large umbels, like those of fennel, *M.*

26. *Quem vidimus ipsi*. Virgil lays stress on his having been allowed to look on Pan, as this deity did not often permit himself to be seen, *Wr.* *Ipsi*, see on v. 15.

27. The Romans were accustomed to paint the statues of their rural deities with a red color; cf. also *E.* 6, 22, *Forb.*—*Ebuli*. "The *ebulus*, 'dwarf-elder' or 'dane-wort' is a sort of elder and very like the common elder-tree, but differs from it essentially, in being really an herb. The juice of the berries is of a red purple color. It has obtained the name of dane-wort among us, because it is fabled to have sprung from the blood of the Danes, when those people were massacred in England," *M.*—*Minio*, 'cinnabar,' 'vermillion.'

28. *Ecquis erit modus*, scil. *lacrimis tuis*; as appears from what follows. *Ecquis.*, see *Gr.* § 137, 3.—*Amor* in this and the following verse is the god of love; see in *Lex. amor*, c.

30. Cf. *E.* 7, vs. 51, 52.

31. *At* denotes that his grief was not alleviated by what the gods had said, *Wch.*—*Ille*, i. e. *Gallus*.—*Tamen*, as *Wr.* observes, here introduces a consolatory thought: though Love care nothing for grief or tears 'yet' I find consolation in the thought that the shepherds of Arcadia will sing of my love; cf. v. 34.

32. *Montibus*, a dative, cf. *E.* 2, 5.—*Haec*, i. e. my love, see v. 34.—*Sollicitare periti*, cf. on *E.* 7, 4 & 5; *E.* 5, 2.

33. *O mihi*, etc.; cf. the well known formula, *sit tibi terra levis*.—*Quiescant*. Some manuscripts have *quiescent*, but the subj. is here preferable, as expressing what is *contingent* and at the same time an object of *desire* with *Gallus*; *Gr.* § 260, II. and (1).

35. *Ex vobis unus*, *Gr.* § 212, R, 2, N. 4.—36. *Vinitor*, 'a vintager.'

37. *Phyllis . . . Amyntas*; names of imaginary persons. The thought is; whether *Phyllis* or *Amyntas*, or whoever should be my rustic love, our mode of life would have kept us united.

38. *Furor*, 'love'; cf. v. 22, and *E.* 3, 66.—*Si fuscus Amyntas*, scil. *sit*.

39. Cf. *E.* 2, 16, 18.

40. *Columella* says that vines were sometimes trained on willows, 5, 7, and *Conington* remarks that they are so trained at the present day, in Lombardy, as he is informed.

41. *Serta*, 'garlands,' i. e. flowers to form garlands, *K.*

42. But why dream of *Phyllis* and *Amyntas*? Why might I not be enjoying this life with *Lycoris*? *Con.*

43. *Ipsa aëro*, 'by old age itself,' to denote the durability of his love: he declares that he could pass his whole life with her here, *K*.

44. From this dream of Arcadian bliss his mind now returns to the real state of their affairs, namely, that *he* is engaged in military service in one quarter, while *she* is the companion of one who is serving in another, *K*.—*Nunc*, 'but now.' *Nunc* is often thus used to contrast an actual state with an hypothetical one, *H*.—*Martis* is to be connected with *insanus amor*.

45. *Adversos*, 'adverse.'

46. *Procul a patria*, Gr. § 241, R. 2.—*Nec sit mihi credere*, i. e. *utinam liceat mihi non credere*; *ne cogar credere*! μή εἴη μοι πείθεσθαι, 'let me not believe,' *H*. *Sit mihi*, cf. on E. 3, 101. *Credere tantum*, Gr. § 202, III. R. 2.—*Tantum*, i. e. *tam atrocem rem*, 'so dreadful a thing.'

47. *Alpinas*, see on v. 23.

48. *Me sine*, Gr. § 323, 4, (1).

50. He now declares that, as a remedy for his love, he will devote himself to poetry and music, *K*.—*Chalcidico versu*, i. e. of Euphorion, born at Chalcis, some of whose poems Gallus had translated or imitated. Cf. on E. 6, 72.

51. *Pastoris Siculi*, i. e. Theocritus.—*Modulabor*, 'will set to music'; cf. on E. 5, 14.

53. *Pati*, see in Lex. B. 2, and cf. *disce sine armis posse pati*, Lucan, 5, 313.—*Incidere amores*, etc., cf. E. 5, 13.

54. *Crescent illae*: cf. *et quantum trunci, tantum mea nomina crescunt*, Ov. Epist. 5, 23, 24.

55. *Mixtis Nymphis*, instead of *mixtus* or *permixtus Nymphis*=*cum Nymphis*.

57. Cf. G. 3, 409—413.—*Parthenios*, 'of Mount Parthenius,' in Arcadia, in which country the poet represents Gallus as being; cf. on v. 15.

58. *Per*, 'over.'—*Lucosque sonantes*, i. e. resounding with the barking of dogs and the shouts of hunters, or rather, as agitated by the winds; the latter being more in accordance with poetic usage, *H*.

59. *Partho* and *Cydonia* are *epitheta ornantia* (cf. on E. 1, 55) as the Parthians and Cretans were the nations most noted for archery, *K*.—*Torquere*, 'to hurl,' i. e. 'to shoot.'

60. *Tamquam*, etc. He feels that the remedy which he had but just now approved of is of no avail, and therefore rejects it, *Wr*.—*Haec* refers to the sentence preceding, but is attracted into the gender of the noun, see Gr. § 206, (11).

61. *Deus ille*, i. e. *Amor*, cf. on E. 8, 43.—*Mitescere*, 'to soften at,' 'become compassionate.'

62. *Hamadryades*, 'the wood-nymphs,' referring to the nymphs of v. 55, *Con*. Cf. on E. 5, 59.

63. *Ipsa . . . ipsae*, denote excellence in the objects, and admiration on the part of the speaker: In which formerly I took great delight; *Wr*.—*Concedite*, 'depart,' 'farewell,' ye give me no relief.

64. *Non—nec—nec*, Gr. § 277, R. 5, (a); cf. E. 4, 55.—*Illum*, see on v. 61.—*Mutare*, i. e. 'move to pity,' *Forb*.—*Labores*, 'hardships,' either as hunter or shepherd.

65. *Frigoribus*, cf. E. 2, 22, and see in Lex. I. B. 1.

66. *Sithonias*, see on E. 1, 55.—*Hiemis aquosae*. The epithet *aquosae*, as Wr. observes, is applicable to an Italian rather than to a Thracian winter, and may therefore be regarded here as *epitheton ornans*.—*Subeamus*, see in Lex. II. B. 2, b.

67. *Quum moriens*, etc. denote mid-summer's heat, *Forb.*

68. *Aethiopum versemus oves*, for *inter Aethiopes*, in *Aethiopia*, *H.* *Versemus*, see in Lex. under *verso*, I.

69. He now wisely concludes to yield to Love, since Love conquers everything.

70. The poet, in the character of a goat-herd (see on v. 7), now speaks in his own person, addressing himself to the Muses.

71. *Sedet*, Gr. § 259, (1), (c): cf. E. 7, 6.—*Gracili fiscellam*, etc. Basket-work is the shepherd's employment for idle hours, *Forb.*, *Cvn.*—*Hibisco*, cf. on E. 2, 30.

72. *Facietis (ut sint) maxima*, i. e. *gratissima*, 'most acceptable to,' 'of very great value in the eyes of,' *Forb.*, *K.*

73. *Gallo*, see Gr. § 324, 17.—*Cujus amor mihi crescit*, 'my love for whom increases.' *Cujus*, objective genitive.

74. *Novo*, i. e. 'early.'—*Subjicit*, see in Lex. I. A.

75. *Gravis*, see in Lex. I. B. 3.—*Cantantibus*. The cool shade of evening would be more apt to injure persons warmed by the exertion of singing than those who were silent or engaged in ordinary conversation, *Forb.*—*Umbra*, scil. *vespertina*.

76. *Juniperi gravis umbra*. The juniper was supposed to give forth noxious exhalations, especially toward night, *H.*—*Nocent umbrae*, cf. G. 1, 121, 156.

77. *Ite domum saturae*, ('well-fed,' 'sated'), cf. E. 1, 75; 7, 44, and see Gr. § 237, R. 4.—*Venit Hesperus*, i. e. *in conspectum venit, oritur, sole occidente*, *H.*

P. VERGILI MARONIS GEORGICON

LIBER PRIMUS.

ARGUMENT.

I. General subject of the whole poem, viz., Agriculture, Book I.; Vines and Trees, Book II.; Cattle, Book III.; Bees, Book IV. (vs. 1—4).

II. Invocation of deities and of Julius Caesar, (vs. 5—42).

III. Preparations for sowing, (vs. 43—99).

1. Of ploughing, (vs. 43—70).

2. Means of strengthening the soil, (vs. 71—93).

3. Pulverizing the earth, (vs. 94—99).

IV. Of things to be attended to after sowing, (vs. 100—159).

1. Favorable weather, (vs. 100—103).

2. Breaking the clods, (vs. 104—105).

3. Irrigation, (vs. 106—110).

4. Depasturing, (vs. 111—113).

5. Draining, (vs. 114—117).

6. Protecting the soil from mischievous animals and plants, (vs. 118—159).

V. Agricultural implements and the threshing-floor, (vs. 160—186).

VI. Indications of a good or bad harvest, and the medicating and choice of seeds, (vs. 187—203).

VII. Proper time for sowing, to be decided by observation of the heavenly bodies: explanation of the four seasons, (vs. 204—258).

VIII. How the husbandman is to employ his leisure time: what days are lucky or unlucky: what should be done at night and what in the day time, (vs. 259—310).

IX. The weather, (vs. 311—463).

1. Storms of particular seasons, (vs. 311—334).

2. Means of guarding against them, (vs. 335—350).

3. Prognostics of change of weather, (vs. 351—463).

X. Political changes even foretold by the heavenly bodies: prognostics of the death of Julius Caesar: a prayer for the preservation of Augustus, (vs. 464—514). *H., Wr., Bryce.*

The word *Georgicon* is derived from the Greek γεωργικός, 'pertaining to agriculture,' which is compounded of γῆα, 'the earth' and ἔργον, 'a work'; see in *Lex.*, and for the form of the genitive, *Gr.* § 54, 4.

NOTES ON THE FIRST BOOK OF THE GEORGICS.

1. *Quid faciat*, etc. In the first four verses the poet gives briefly the subject of the four books, viz., agriculture, the cultivation of vines and trees, the care of cattle and of bees, *H.*—*Laetus segetes*, either 'luxuriant crops,' or 'fertile' 'fruitful fields'; cf. vs. 101, 102.—*Quo sidere*, 'under what constellation,' i. e. 'at what season,' 'at what time,' 'when'; see in *Lex. sidus*, D.

2. *Vertere*, i. e. *aratro* or *ferro*, which is added in v. 147: cf. *collis in quatuor pedes vertendus*, Colum. 3, 13, 8.—*Maecenas*, the person at whose request Virgil wrote the Georgics, cf. G. 3, 41. He died a. u. c. 746, the same year with Horace and eleven years after Virgil, *Bryce.*—*Ulmis adjungere vites*, cf. E. 2, 70. *Vites*; the vine is here used as a *species* for the *genus* of fruit-bearing trees, *H.*

3. *Qui*, see on E. 2, 19.—*Cultus*, i. e. *cura*.—*Habendo sit pecori*, 'may serve for preserving the flock,' i. e. may be necessary in order to keep up the stock, Gr. § 275, III. R. 2 & (1). Cf. G. 3, 159. By *pecori*, small cattle, such as sheep and goats, are meant here. It is opposed to *boum*, Forb., *Bryce.*

4. *Apibus*, scil. *sit habendis*, see on v. 3.—*Experientia*, i. e. of the bee-keeper, not of the bees, *K.*, *Con.*—*Parcis*, 'thrifty,' 'frugal,' an epithet denoting the habits of the bee, *Serv.*, *Voss*, *K.*, and *Con.*, and not, as *Wr.* and *Forb.* hold, used here in the sense of 'scanty,' 'few,' to express the difficulty of keeping up the stock of bees.

5. *Hinc*, 'from this point of time,' 'now,' *H.*, *Con.*: according to *Voss* and *Forb.* = *horum partem*, as if to show the modesty of the poet.—*Vos*, etc. Here begins the invocation, (ending v. 42), first of the deities whose influence on agriculture is greatest, and whose aid he seeks in the prosecution of his work, and secondly of Caesar, who, according to our poet, was to become a god.

6. *Lumina*, i. e. *Sol et Luna*.—*Labentem caelo quae ducitis annum*, 'which lead along the sky the gliding year,' i. e. whose course in the heavens indicates and occasions the different seasons of the year. They are said to lead the year *caelo*, i. e. *in caelo*, because they themselves rise and set in the heavens. *Labentem*, 'gliding' fitly denotes the course of time, *H.*—From the words *ferre pedem*, v. 11, we are to supply the thought 'aid my song,' *H.*

7. After invoking the Sun and Moon, as the first and most important powers in all matters pertaining to agriculture, the poet proceeds to name those deities whose special intervention is necessary in the several departments of rural affairs: thus for the first book Ceres is entreated; for the second, Bacchus, the Fauns, the Nymphs, Silvanus and Minerva; for the third, Neptune, Aristaeus and Pan, and for the fourth, the same Aristaeus, who was skilled in all the matters of husbandry, and whose knowledge of bees was especially remarkable, *Bryce.*—*Liber et alma Ceres*. The critics have been in doubt whether *Liber* and *Ceres* are in apposition to or to be distinguished from *lumina*, the sun and moon. The asyndeton favors the former view, but a similar instance of the omission of the copulative conjunction is shown in v. 498, and we prefer the latter opinion, with *Forb.* and *K.*, who re-

fer to Varro, R. R. I., 1, 5, where he invokes *Juppiter* and *Tellus*, then *Sol* and *Luna*, and then *Ceres* and *Liber*. *Liber* and *Ceres* were worshipped together at Rome, *Keightley*.—*Vestro munere*, i. e. the gifts of the knowledge of agriculture and of the culture of the vine.—*Si*, 'if,' that is, 'since,' 'inasmuch as,' 'as certainly as it is the case that.' *Si* is often thus used in invocations and adjurations, cf. v, 17, *H.*, *Wr.*, *Con.* The worshipper affects to make the existence of the attributes of the deities dependent on the granting of his prayer, *Con.*

8. The thought is, the giving to men corn instead of acorns, which were formerly their food, and wine instead of water.—*Chaoniam*, see on E. 9, 13.—*Pingui*, 'plump,' 'large,' *H.*, *Forb.* Cf. in Psalms 81, 16, 'the finest of the wheat,' i. e. in the Hebrew, 'the fat of wheat.'—*Glandem mutavit arista*, Gr. § 252, R. 5.

9. *Pocula Acheloia*, 'draughts of Achelous,' i. e. 'of water.' The river Achelous was said to be the oldest of all rivers, and the poets frequently use its name, as here, for water in general.—*Inventis*, 'newly discovered,' *M.*—*Uvis*, by metonymy for *vino*. Cf. *Donec eras mixtus nullis*, *Acheloe*, *racemis*, Ov. Fast. 5, 343, *Forb.* The ancients were accustomed to mingle water with their wine, *Wr.*

10. *Praesentia*, see on E. 1, 42.

11. *Ferte pedem*, scil. *huc*, 'come hither,' 'come to my aid,' *Forb.*—*Dryades*. He invokes the Dryads because they are the goddesses of the woods in which the herds pasture, *Wr.* Cf. on E. 5, 59; 10, 62.

12. *Munera vestra*, i. e. corn, the vine, herds and flocks; *vestra* referring to all the deities he had named, *H.*—*Prima*, an adj. agreeing with *tellus*, instead of an adverb qualifying the verb *fudit*, 'first,' *Wr.*; see Gr. § 205, R. 15, (a), and cf. on E. 6, 1. The poet refers to the legend of Neptune's producing the first horse, by a stroke of his trident, *Cerda*, *Voss.*

14. *Cultor nemorum*, i. e. Aristaeus, worshipped in the island of Cea under the names of *Juppiter* and *Apollo Nomios*. *Cultor* is generally taken here as equivalent to *incola*, but the better meaning would seem to be 'who carest for,' 'the guardian of' the forest pastures, (in which the cattle feed, see on E. 1, 2), and so guardian of the herds themselves; cf. E. 3, 61. *Nemorum*, cf. E. 8, 86, where *nemora*=*saltus*, as here.—*Cui*, 'for whom' as presiding deity, i. e. 'through whom,' 'by whose favor,' *Forb.*—*Pinguia*, 'luxuriant,' *Con.*; or if referring to the herbage among the bushes, =*herbosa*, 'grassy,' *H.*, *K.*

15. *Ter centum*, a definite for an indefinite number, and used merely to express that the herd was numerous, *K.*, *V.*

16. *Nemus patrium*, etc. Pan was the great deity of Arcadia, in which were the mountains Lycaeus and Maenalus and the city Tegea.

17. *Si*, see on v. 7.—*Maenala*, cf. E. 10, 55, for the same plural form.

18. *Favens*, 'propitious.'—*Oleaeque*, etc. According to the fable, there was a contest between Neptune and Minerva for the honor of naming Athens, when the former produced a horse, the latter an olive-tree, to which, as the most useful, the preference was given.

19. *Puer*, i. e. Triptolemus, who is generally represented as a youth.

20. *Ab radice*, 'from the root,' i. e. 'with the root,' *Wr.*, *Forb.*, as we say, 'root and all'; cf. v. 319.—*Silvane*, see on E. 10, 24.

21. *Dique deaeque omnes*. Under this head he groups together the host of deities, who according to the Roman religion, presided over the country and the operations of agriculture, *H.*, *K.* This is according to the custom of the priests, who used, after the particular invocations, to invoke all the gods in general, *M.*—*Studium*, scil. *est*. What is the subject of *est*? Gr. § 209, R. 3, (5); see on v. 213.

22. *Novas*, 'new,' i. e. 'young.'—*Non ullo semine*, 'without any seed,' i. e. 'spontaneous,' 'unsown,' opposed to *satis* in v. 23. Cf. G. 2, 10, sq.—*Fruges*, 'plants' in general, *H.*

24. The poet now invokes Caesar, as soon to become a deity. Keightley observes that this is the first instance of that species of adulation.—*Adeo*: see 2, *adeo*, B. 2, a, in Lex., and cf. on E. 4, 11.

25. *Urbesne*, etc. Whether you prefer being numbered among the divinities ruling the earth, the sea, or the regions of air, *V.*—*Invisere*=*ἐφορᾶν*, 'to oversee,' 'inspect,' 'have the care of.' *Invisere*, and *curam* in the next verse, both depend upon *velis*. Cf. the change from a substantive to an inf., E. 5, 46, *Forb.* But Heyne makes *curam* the object of some verb, as *habere* or *suscipere*, understood, to be supplied from *invisere*, meaning to 'undertake' or 'take'; and *Wr.* for *urbes* reads *urbis*, which he makes a genitive, meaning the city Rome, and *curam* the object of *invisere*.—*Caesar*, scil. *Octavianus*.

26. *Maximus orbis*, i. e. *orbis terrarum*, *H.* *Maximus* for *magnus* or *permagnus*, Gr. § 122, R. 4. *Orbis*, 'the earth,' for its inhabitants.

27. *Tempestatum potentem*, 'ruler of the weather,' 'author of the changes of the atmosphere,' *K.*—*Auctorem*, 'promoter,' 'the giver of increase to.'

28. *Cingens*, etc. A fine image, representing the whole human race as uniting to crown Caesar with a myrtle wreath, *K.*—*Materna*. The myrtle was sacred to Venus, from whom Caesar Octavianus claimed descent, *V.*; cf. on E. 7, 62; also see E. 9, 47, and 2 *Dionaeus* in Lex.

29. *Deus*, 'the god,' not 'a god,' as appears by *sola, ultima Thule* (expressing the extent of the dominion) and *omnibus undis*, Con.—*Immensi maris*, the ἀπείρων πόντος of Homer, Con.—*Venias*, 'come to be,' 'become,' Con.=*futurus sis*, *H.*

30. *Thule*. This island was considered by the ancients as the extreme northern point of land, *Forb.*

31. *Te sibi generum emat*, etc. The poet supposes that Tethys, the wife of Oceanus, will give to Caesar, when raised to the rank of a deity, one of the Oceanides for a wife, with the whole kingdom of the sea as a dowry.—*Omnibus undis*, Gr. § 252, R. 1.

32. The allusion here is to the old belief that the souls of men were changed, at their death, into stars.—*Tardis*, 'slow,' i. e. the summer months, when the days are longest, and therefore the course of the sun apparently slowest. This is clear from the position which he assigns him amongst the constellations, *K.*

33. *Qua locus*, etc. In the ancient representations of the zodiac the space (afterwards filled by *Libra*) between the sign of *Virgo* (*Erigone*), and that of *Scorpius*, was occupied only by the claws of the Scorpion.—*Chelas*, 'the claws' of the Scorpion, for the constellation itself.—*Sequentes*, 'following,' 'next in order.'

34. *Ipsē—reliquit*, parenthetical. *Ipsē*, 'of itself.'—*Ardens*, 'bright,' 'shining,' as a star.

35. *Iusta plus*, 'more than sufficient' or 'necessary,' in token of reverence for the new deity.—*Reliquit*, which is the reading of the best manuscripts, is more forcible than *relinquit*, expressing further the alacrity of the Scorpion, *Con.*

36. *Quidquid eris*, 'whatever you will become,' i. e. *quicumque deus eris*, *Forb.*—*Sperant*. Many editions have *sperent*, but the reading in the text, which has the authority of good manuscripts, and is approved by *Wr.*, *Forb.*, and *Con.*, is more forcible and avoids a sort of tautology with v. 37: *Tartarus* has no hope of such an honor.—*Tartara* is here used to denote the Lower World in general, and not merely that portion of it in which the wicked were punished, *H.*

38. *Miretur*, 'celebrate,' 'paint in glowing colors,' *H.*—*Graecia*, i. e. 'the Greeks,' 'the Greek poets,' *Forb.*, cf. on E. 1, 63.

39. *Nec sequi curet*, i. e. *nolit sequi*, *H.* See Gr. § 273, N. 1. The poet probably refers to some fable respecting Proserpine which is now unknown, for the common version of the legend represents her as detained in the Lower World against her will.—*Repetita*, 'demanded back,' 'demanded.'

40. *Da facilem cursum*; a metaphor taken from navigation; cf. *timidae dirige navis iter*, *Ov. Fast. I. 3*, *Forb.* *Facilem*, 'prosperous.'—*Audacibus annue coeptis*, 'favor my bold undertaking,' namely that of being the first to write a poem in the Latin language on agriculture, *K.* Gr. § 224.

41. *Ignaros viae*, i. e. of the way to the correct practice of agriculture. He calls them *ignaros*, because, on account of the long civil wars, and the consequent proscriptions and divisions of the lands, the rural population had been diminished and agriculture was almost forgotten, *Forb.*—*Mecum* is to be taken with *miseratus*.

42. *Ingrederē*, used absolutely, 'begin,' i. e. 'enter upon the office of deity,' 'assume the god.' Cf. E. 4, 48, where Caesar is called upon to enter on his divinity. *Con.*—*Jam nunc*, 'even now,' as soon to be a deity.—With this verse is completed the sentence begun in v. 24.

43. The poet now treats of the various things which the husbandman is to do before sowing, vs. 43—99, commencing with the period at which to begin ploughing, vs. 43—49.—*Vere novo*. The Roman spring began between the Nones and Ides of February, when the West wind (*Favonius* or *Zephyrus*) first blew, and continued till the middle of May; but ploughing was commenced as soon as the state of the weather would allow, sometimes even in the middle of January, *Forb.*—*Canis*, 'hoary,' i. e. covered with snow.—*Montibus*, Gr. § 255, R. 3, (b).

45. *Depresso aratro*, 'the deep-pressed plow,' i. e. pressed down by the ploughman, bearing on the handle.—*Jam tum*, 'then, immediately,' 'then at once.'—*Mihi*, the *dativus ethicus*, to be construed with *incipiat*; cf. on E. 8, 6.—*Taurus* for *bos* or *juvencus*.

46. *Sulco*, Gr. § 247, 1.—*Splendescere*. Servius quotes from Cato's address to his son: *Vir bonus est, mi fili, colendi peritus, cujus ferramenta splendent*.

47. *Seges*, 'corn-field,' cf. E. 9, 48.—*Acari*, 'eager,' 'desirous,' see in Lex. b.

48. *Bis quae solem*, etc. The common practice was to plough three times, in spring, summer and autumn, but where the soil was strong there was another ploughing, in the autumn of the previous year, *H., Con.*

49. *Illius*, scil. *segetis*.—*Ruperunt*, 'burst,' i. e. fill to bursting, a poetical exaggeration of the 'great abundance, *V.* The perfect is sometimes found, as here, in the poets, (in imitation of the Greek aorist), instead of the present, to express a thing that is customarily done, and has already often taken place, Madvig, § 335, Obs. 3, and Forb.—Wagner is of the opinion that vs. 47—49 were inserted by the poet after his poem was finished, as they are quite parenthetical.

50. Before we commence ploughing we should learn the climate and the nature of the soil, vs. 50—62. *Ac prius*, etc. Many editions have *at for ac*; but the reading in the text is supported by the best manuscripts, and approved by Wr. and Forb., and the subject to which the poet here digresses is connected with, rather than foreign to the subject treated of in vs. 43, sq.—*Ignotum*, 'unknown,' i. e. of which the properties are yet unknown, *V.*—*Aequor*, 'the plain,' for *agrum*.

51. *Caeli morem*, i. e. *aeris naturam*, Serv.: see in Lex. *mos*, II. A.

52. *Patrios cultusque habitusque locorum*, as we should say, the agricultural antecedents of the spot, which is spoken of as if it were a person with ancestors, the expression *patrios cultus* being virtually equivalent to *proprius cultus*, G. 2, 35, *Con.*: 'both the peculiar mode of cultivating and nature of places,' i. e. of particular localities. *Patrios*, (see in Lex. 1, *patrius*, II. B.) qualifies both *cultus* and *habitus*. Wagner explains the passage as equivalent to *cultus habitusque locorum patriorum* ('which one has inherited'), cf. on E. 9, 46. There would then be, as Wr. observes, in *cultus* and *habitus*, a case of *hysteron proteron*, since the mode of cultivating a field is learned from the nature of the field; Gr. § 323, 4, (2).

53. *Et quid*, etc., i. e. what plants are best suited to the soil.

54. *Veniunt*, i. q. *proveniunt*, *crescunt*.

55. *Fetus*, see 2. *fetus*, II. 2, in Lex.—*Injussa=sponte*: beautifully expressed, for land, not sown with grass-seeds, becoming natural pasture, *V.*

56. *Nonne vides*. This expression is frequently used by Lucretius, in enumerating several things, and conveys the same meaning as *preterea* or *porro*, but with more animation, *H.*—*Croceos odores*, for *crocum odoratum*, Wr.

57. *Mittit*, see in Lex. II. B. For the mood, see Gr. § 265, note 2, R. 1. and cf. E. 4, 52.—*Molles*, see in Lex. II. 2.—*Sua*, i. e. 'peculiar to them,' produced only in their country; cf. on E. 1, 38, Gr. § 208, 8.

58. *Nudi*, because men employed in forges and iron-works throw off their upper garments, which is all that is meant here by *nudus*, Serv., H., K.—*Viroso Pontus*, see in Lex. 2. *Pontus*, 2.

59. Epirus furnishes the best horses, such as bear away the palm at the Olympian games, celebrated at Elis.—*Eliadum palmas equarum*, 'the palms of the Elean mares,' for 'the victors among the Elean mares,' 'the mares which win palms at Elis.' The ancients considered mares more fleet than male horses, H., Wr., *Forb.*

60. *Continuo* is to be connected with *quo tempore primum* in the next verse, = *statim illo tempore*, or *eo ipso tempore*, *quo primum*, 'at that very time when,' etc., *Jahn, Forb.*—*Has leges aeternaque foedera*, for *has leges et haec foedera aeterna*, Gr. § 205, R. 2. Exc., 'these laws and these eternal conditions,' viz. that each land should have its peculiar nature and productions, H., *Forb.*

62. *Deucalion lapides jactavit*, cf. on E. 6, 41.

63. *Ergo age*. The poet now resumes, (vs. 63—70), the subject of ploughing, which he had commenced with v. 43, and which was interrupted by the digression at v. 50.

64. *Pingue* is emphatic, as is shown by v. 67, *Con.*

65. *Fortes* is here emphatic, as the meaning to be derived is, that a rich or strong soil should be ploughed deep. The rhythm of the line, by the use of spondees, is adapted to the sense, expressing the exertion of the oxen in drawing the plough, *Forb.*, *Con.*—*Tauri*, see on v. 45.—*Jacentes*, 'lying exposed.'

66. *Maturis*, 'mature,' 'that have attained their full strength,' i. e. those of midsummer, H., K.

67. If the soil is poor it should have only a light ploughing, in September.—*Si non fuerit tellus fecunda*, 'if the land be not rich,' i. e. if it be poor, *fecunda* meaning the same as *pingue*, v. 64.—*Sub ipsum Arcturum*, 'at the rising,' etc.; see *Arcturus*, 1, c. in Lex. This star rises, according to Columella, 11, 2, 63, on the fifth of September.

68. *Tenui sulco*, 'by a light furrow.'—*Suspendere*, scil. *tellurem*, (not *aratrum*, as *Forb.* has it), *Klotz, Con.*, 'to raise the earth.' The notion seems to be that of raising the soil so as to leave it, as it were, hanging in air, *Con.*

69. *Illic*, i. e. *in pingui solo*, H., referring to vs. 64—66.—*Laetis*, 'luxuriant,' 'abundant,' cf. on v. 1. The quality of the soil would make the grain grow luxuriantly, *Con.*—*Herbae* is here put for 'grass' or 'weeds,' cf. G. 2, 251, *Forb.*

70. *Hic*, i. e. *in solo sterili*, *Forb.*, referring to vs. 67, 68.

71. He now speaks of fallow-land, vs. 71, 72.—*Alternis*, scil. *vicibus*, 'alternately,' i. e. every other year; see *alternus*, 2, b, in Lex.—*Idem*, scil. *tu*, 'you, the same,' or, as we should say, 'at the same time,' 'likewise,' implying that the rules already given do not exhaust the subject, *Con.*; see under *idem*, I. in Lex.—*Tonsas*, 'reaped,' 'mown.'—*Cessare*, see in Lex. 2, b, (β).—*Nouales*, 'fallow-lands,' the word being used proleptically, *Con.*

72. *Segnem*, 'idle,' lying in a state of repose and not bearing crops, 'unproductive'; cf. on v. 151, & G. 2, 37.—*Situ*, 'by repose,' 'by rest,' *H.*—*Durescere*, 'to harden,' as the soil does when not cultivated.

73. Or a rotation of crops may be adopted, vs. 73—83.—*Aut ibi seres—unde prius*, etc. The meaning is, if your farm is not so large that you can allow a portion of it to lie fallow, you may every other year sow some leguminous plant, as beans, vetches, etc., in place of corn, *Forb.* Vetches and lupines were supposed actually to enrich the land, if immediately after they had been cut the roots were ploughed in and not left to dry in the ground, Col. 2, 13, *Con.* Daubeney says, "the Romans seem to have had some glimpses of the doctrine of the rotation of crops; but it does not appear that any system of culture, founded upon this knowledge, was in general use among them."—*Mutato sidere*, 'changing the season,' i. e. in another part of the following year, so that the field which in one year was sown in the spring, shall in the next year be sown in the fall; cf. vs. 215—221, *Jahn, Wr., Forb.*, see on v. 1. But *K., Br., & Con.* suppose the two crops to be sown at different seasons of the same year.—*Farra*, 'spelt,' for 'corn' in general, *Forb.*

74. *Laetum*, see on v. 69.—*Quassante*, 'rattling,' i. e. when ripe and shaken by the breeze; see *quasso*, II. in *Lex.*

75. *Tenuis*. The vetch is called 'slender,' 'slight,' because its halm is so slender and its seed so small compared with those of the bean, *K.*—*Tristis*, 'bitter,' *H.* Daubeney says of the lupine, "The bitterness of the seeds is the chief objection to this vegetable as an article of food. Virgil calls it *tristis*, an epithet which cannot apply to the appearance of the plant, which is bright and cheerful, but has reference to the taste of the seeds."

76. The construction is, *fragilesque calamos silvamque sonantem tristis lupini*. *Fragilis*, 'brittle,' i. e. when dry, and therefore *sonantem* when moved, *H.*—*Calamos*, see in *Lex.* 3, a.—*Silvam*, 'grove,' for 'growth' or 'crop,' of plants growing thickly together; see in *Lex.* B. 1, and cf. v. 152.

77. *Urū enim*, etc. The general sense is, that an alternation of crops is useful, as it prevents the exhaustion of the soil, even where exhausting crops are sown, if only after each crop there is a plentiful manuring. Flax, oats and poppies are specified merely as instances of crops which exhaust the soil, though of course they are chosen as significant instances, *Wr., Con.*—*Enim=quidem*, 'indeed,' 'of a truth,' *Wr., Forb.* But Heyne would supply before *enim* the thought; I would not recommend the use of flax, oats or poppies alternately with corn.—*Urit*, 'consumes,' 'exhausts.'—*Lini*. Daubeney says that flax, "as being particularly noxious to the land, is not to be sown unless when the largeness of the produce or the high price it will fetch, holds out a strong inducement; in which case the richest soil is to be selected. This is confirmed by the testimony of Virgil, who says that flax burns up the soil, and is in accordance with the experience of modern farmers, who pronounce it to be an exhauster of the soil, especially when the seeds are allowed to arrive at maturity."—*Avenae*, scil. *seges*.—*Urū—urū—urunt*, Gr. § 324, 13.

78. *Lethæo*, etc. Poppies, from their narcotic qualities, are poetically said to be sprinkled with sleep, which is further called *Lethean*, from *Lethe*, the river of oblivion, *K*.

79. *Alternis*, 'alternately,' see on v. 71, i. e. when the crops are made to alternate with each other.—*Facilis labor*, scil. *campi*, from v. 77; the land will easily bear it, *K*. The land is said 'to labor,' just as it is said *defatigari*, *refoveri*, *recreari*; cf. v. 150, *H*.—*Arida*, 'parched,' by the exhausting effect of the flax, etc. *Con*.—*Sed tamen*, cf. on E. 1, 19.

80. *Sola* is also found in the plur. in *Lucr.* 2, 592, in *Cic. Balb.* 5, 13, and in other writers, *Forb*.

81. *Effetos*, 'worn out,' 'exhausted,' see on *arida*, v. 79.—*Cinerem*. These were, of course, wood-ashes, *K*.

82. *Sic quoque*, 'thus also,' is explained by *mutatis fetibus*. Rest is gained by a change of crops as well as by leaving the land untilled, *Con*.

83. *Nec nulla interea*, etc. 'Nor meanwhile is there the thanklessness (i. e. unproductiveness) of unploughed land'; i. e. by a rotation of crops you will avoid the disadvantage of letting the land lie fallow, yielding nothing, *Voss.*, *Wr.*, *Forb*. *Nec* thus qualifies the clause *nulla est inaratae gratia terrae*; and *nulla gratia* means 'thanklessness,' 'unproductiveness,' as *gratia* is said of land which repays the labor bestowed on it, and restores the seed committed to it with interest, *Con*. But Heyne interprets the verse, 'meanwhile' (i. e. while lying idle) 'the fallow-land is not thankless,' inasmuch as it produces a more abundant crop in the following year; *nec nulla* being thus taken as equivalent to *aliqua*.

84. It is useful also to burn the stubble in the fields, vs. 84—93.—*Saepe* is to be taken with *profuit*.—*Steriles agros*, 'the sterile,' 'unproductive fields,' i. e. the stubble on them.

85. The rapidity of the flames is well expressed by the dactyls in this verse, *Forb.*, cf. on vs. 65, 289.

86. *Sive inde*, etc. Here follow the advantages supposed to be derived from burning the stubble. The general meaning of the passage, as explained by Daubeny, is, "whether it communicates rich juices to the land, or corrects bad ones; opens the pores of the soil to allow the nutritious juices access to the young plants, or renders it more compact; so as to prevent its being injured either by the showers, the excessive heat of summer, or the severe cold of winter." The same writer remarks, that it is very problematical whether the process of burning can ever act in the last of the ways named, that is, by rendering loose soils more compact, it being generally considered by agriculturists that light and sandy soils are injured by the operation.

88. *Vitium*, 'fault,' 'hurtful quality.'—*Inutilis humor*, 'the pernicious moisture,' *K*.

89. *Vias . . . qua*. Cf. *Mille viis habuisse dolum, qua signa sequendi falleret*, *A.* 5, 590.

91. *Durat*. The object of *durat* seems to be the land itself, rather than the pores, *Con*.

92. *Tenuēs*, 'subtle,' 'penetrating,' implying that the injury is due to the nature of rain, rather than to its quantity; cf. on G. 3, 335, *Forb.*, *Con.* But Wagner infers, from what follows respecting heat and cold, that excessive rains are referred to, and that *tenuēs* is merely *epitheton ornans*, as if the poet had said; the slender rain falling too copiously.—*Pluviae* is grammatically constructed with *adurant*, supplied from *adurat*, but the sense requires *noceant*, the idea of injury being implied in *adurat*, Gr. § 323, 1, (2), (a).

94. It is useful also to break the clods and pulverize the earth, by the use of the *rastrum* and by cross-ploughing, vs. 94—99.—*Adeo*, see Lex. B. 2, c.—*Rastris*, see on E. 4, 40.—*Inertes*, 'inactive,' i. e. 'unproductive' until broken to pieces, *H.*

96. *Flava Ceres*, the ζαυθὴ Δημήτηρ of Homer. This epithet is given to Ceres, according to Servius, on account of the yellow color of ripe corn.—*Neque nequicquam spectat*, 'does not regard him to no purpose,' i. e. she gives him an abundant crop.

97. "In order to pulverize the soil completely, and to break down the *scannæ* or lumps, that were apt to occur in the intervals between the courses taken by the plough, Columella recommends, that the implement should be afterwards made to cross the field in a direction at right angles to its former course. Virgil also makes the same remark, G. 1, 97." *Daubeny*.—*Et qui*, etc., i. e. *etiam ille multum jurat arva, qui*, etc., *H.*—*Proscisso aequore*, 'when the plain is broken up,' 'while breaking up the field,' Gr. § 274, R. 3, (a); 257, note 1, & R. 4. *Proscindere* is the technical term for the first ploughing, the second being expressed by *offringere*, the third by *lirare*, *Forb.*, *Con.*, and see in Lex. under *proscindo* and *lirō*. *Aequore*, see on v. 50.—*Terga*, 'the ridges,' i. e. the earth which the plough raises between two furrows, or the clods heaped up in ploughing: cf. *pinguis ager, putres glebas resolutaque terga qui gerit*, Col. 10, 7, *Forb.*; see G. 2, 236: or it may mean 'the surface' presented by the clods, *Con.*, and see in Lex. II. B.

98. *In obliquum verso aratro*, 'turning the plough across.' The process of which he speaks is that of cross-ploughing, or cutting the land at right angles to the first ploughing, *K.*

99. *Exercet*, 'works,' 'tills.'—*Frequens*, Gr. § 205, R. 15, (a).—*Imperat arvis*, see in Lex. *inpero*, II. B. 2.

100. Having completed his precepts respecting the previous tillage of the land, and supposing the corn to be sown, he goes on to tell what further is to be done (vs. 100—159), and begins with the kind of weather the husbandman should pray for; namely, moist summers and dry winters, vs. 100—103, *K.* Macrobius says that Virgil here follows a *rusticum cantum* contained in a volume of verse older than any of the compositions of the Latin poets: *Hiberno pulvere, verno luto, grandia farra, Camille, metes*, *H.*, *Con.*—*Solstitia = aestates*, cf. E. 7, 47, *H.*

101. *Hiberno pulvere*, 'by the dust of winter,' i. e. by a dry winter.—*Laetissima*, see on v. 1.—*Farra*, see on v. 73.

102. *Nulla tantum se Mysia cultu jactat et ipsa*, etc. Wunderlich and Heyne interpret the passage thus, 'Mysia does not pride herself so much

upon any culture' (as upon such a climate as I have spoken of) 'and' (for the same reason) 'Gargara itself admires its own harvests,' i. e. the fruitfulness of Mysia and Gargara are due especially to their having such a climate. But Wr. and Forb. explain it as equivalent to *Mysia non tanto cultu se jactat, nec tantum ipsa*, etc., the negative contained in *nullo* applying also to the second clause of the sentence: 'Mysia does not pride herself on so much culture,' i. e. on the fruits of so much culture, 'on such abundant crops,' 'nor does Gargara itself so much admire,' etc., i. e. Mysia and Gargara themselves are not so fruitful (as common fields are rendered by a dry winter): cf. *Omnis regio, quae opportunus habuerit humores, aequiparabit fecunditatem arborum Mysiae*, Macrobian. Sat. 5, 20.—*Nullo*, Gr. § 205, R. 15, (b).—*Mysia*, a most fertile region of Asia Minor, on the Hellespont, at the foot of the range of which Mount Gargara was the most conspicuous point, *K*.

103. *Jactat*, see on E. 6, 73.

104. Of breaking the clods, vs. 104, 105.—*Quid dicam*, scil. *de eo, qui*, etc., (cf. on E. 2, 71), 'why shall I speak of him, who,' etc., implying that he who pursues such a course does well, *H*. *Quid dicam* is here used, as it is also by prose writers, in introducing a topic which is to be but cursorily treated before hastening to another, *H*, *Forb.*; cf. on *quid loquar*, E. 6, 74.—*Comminus*, 'in close contest,' i. e. with one's own hand, or with a rake held in the hand, *Hand. Turs.* 2 p. 96 sq. & *Wr.* The metaphor seems to be taken from a Roman soldier, throwing his lance and then coming to close quarters sword in hand, *K*, *Con.* But Voss understands *comminus* to mean 'immediately,' 'without any delay' after sowing; cf. in *Lex*. II. b.—*Arva insequitur*, 'pursues' or 'follows the fields,' i. e. presses on with their cultivation without intermission.

105. *Ruit*, see in *Lex*. II. A.—*Male pinguis*=*non pinguis*, 'barren,' 'sterile,' *Wr.*, *Forb.*, *Lade.*, *Con.* But *H.*, *Voss*, and *Jahn* interpret these words as equivalent to *ninium pinguis*, 'too rich,' in which case *arenae* would mean, 'soil,' 'earth.' The former interpretation seems to me preferable, as giving to *arenae* its ordinary meaning (*Con.*), and agreeing better with what follows, where dry ground requiring irrigation is spoken of (*Wr.*); though it is true that *male* denotes an excess as well as a deficiency of the quality indicated by the adjective with which it is connected.

106. He next speaks of irrigation, vs. 106—110.—*Satis*, i. e. *segetibus*, 'into the fields,' *Serv.*: but Forbiger takes it for the adverb, i. e. 'in sufficient quantity.'—*Inducit*, 'leads' or 'brings into.'—*Sequentes*, 'following,' wherever they are led: *quia quo duxerit sequuntur*, *Serv.*

107. *Et quum*, etc. It is not clear whether this is a continuation of the description, or a different picture, irrigation from a height as distinguished from irrigation on a level, *Con.*—*Quum exustus ager*, etc., 'when the parched field, with its dying herbs, is in a glow.' *Herbis*, not the grass, which would not be growing in a corn-field, but the blades of corn, *Con.*

108. *Ece* at once gives the picture and expresses the unexpected relief to the soil, *Con.*—*Supercilio*, 'from the brow,' like the Greek *ὀφρύς*, *H.*—

Clicosi trāmitis, 'of its hilly path,' i. e. of the hill down which the course of the water is led.

110. *Scotebris*, 'with its bubbling streams,' properly, 'the gushing' or 'bubbling of water.'—*Temperat*, 'tempers'=*recreat*, 'refreshes,' *Wr*.

111. Of depasturing, which was practised when the grain grew too fast, vs. 111—113.—*Quid, qui*, i. e. *quid dicam de eo, qui*, cf. on v. 104.

112. *Tenera in herba*, i. e. *dum tenera est herba*, *Wr*.

113. *Quum primum sulcos aequant sata*, 'as soon as the crops make the furrows level,' 'bring them to a level,' i. e. as soon as the young corn is sufficiently grown to reach the tops of the furrows. *Forb.* supplies *porcis* after *sulcos*, but *H.* and *Con.* make *sulcos* here equivalent to *porcas*, 'ridges.'—*Quique*, i. e. *et quid dicam de eo, qui*. Cf. on v. 104.

114. Of draining off stagnant water, vs. 114—117.—*Bibula deducit arena*, 'draws off by means of sand, which drinks up the moisture.' The stagnant water is drawn off, by a furrow or ditch, to a sandy place, where it is absorbed, *Wr.*; or, as *Con.* says, there may be a reference to the drains, which *Col.* 2, 2, and others recommend to have half filled with small stones or gravel.

115. *Incertis mensibus*, 'in the uncertain,' 'unreliable months,' when the weather cannot be depended on, namely, in the spring and autumn; here the spring, *H.*, *Con.*

116. *Exit*, 'overflows.' Cf. *aggeribus ruptis quum spumens amnis exiit*, *A.* 2, 496, *H.*—*Tenet*, 'possesses,' 'occupies.'

117. *Unde cavae lacunae*, etc., whence pools are formed, which send forth warm and therefore noxious vapors, i. e. when acted on by the sun.—*Sudant*, are wet with,' 'drip with,' see in *Lex.* *A.* (β).—*Lacunae*, 'ditches,' 'hollows.'

118. But these operations will not suffice to produce an abundant crop; the fields must be kept free from birds and other mischievous things. From the consideration of the constant care and toil to which the husbandman is thus condemned, the poet is naturally led to speak of the Golden Age, when such toil was not. *K.*

119. *Versando terram*, 'in turning up the earth,' 'in cultivating the ground'; like *vertere* in v. 2, with the further notion of frequency. *Con.*—*Nihil* is to be taken with *nec* of the preceding verse, *nec nihil*, 'somewhat,' 'in some degree,' see *Gr.* § 277, *R.* 5, (c).—*Improbis*, 'unconscionable,' regardless of its own and the farmer's dues, *Con.*, 'greedy,' and hence 'destructive.' *H.*

120. *Strymoniae grues*. Cranes were found in great numbers on the banks of the river Strymon. Cf. on *Hyblaeis*, *E.* 1, 55.—*Intuba*, 'succory.' *M.* This would be injurious both directly, as a weed, and indirectly, as attracting geese, which are fond of it, *Col.* 8, 14, *M.*, *Con.* *Amaris fibris* would rather point to the direct effect; but the words may be merely ornamental. *Con.*

121. *Unbra*, scil. *arborum*; cf. *E.* 10, 76, & v. 157.—*Pater ipse*, i. e. *Juppiter*, cf. v. 163. The Silver Age, in which toil began, commenced with the reign of Jupiter; and hence whatever came to pass in that age is said to have been done by the command of Jupiter, *H.* *Ipsē*, see on *E.* 8, 96.

122. *Voluit*, see in Lex. II. D.—*Primus*, scil. *illorum qui mundum rexerunt*. Forb.—*Artem*, ‘skill,’ as applied to agriculture.

123. *Movit*, ‘moved,’ i. e. caused to be moved or ploughed. *H.*—*Curis*, ‘by cares,’ i. e. by anxiety respecting obtaining food. *Wr.*—*Acuens*, etc. The same metaphor as we use when we speak of ‘sharpening’ the intellect. Lucretius, whom Virgil so constantly follows, frequently speaks of the heart as the seat of thought, *K.*; see in Lex. *cor*, III. 2.

124. *Sua regna*, i. e. mankind, over whom he ruled. *H.*

125. *Ante Jovem*, i. e. before the reign of Jupiter, in the time of Saturn, the Golden Age. *Antē*, see Gr. § 283, IV. note 2.

126. *Ne quidem*, Gr. § 191, R. 3.—*Signare*, scil. *limite*.

127. *In medium quaerebant*, see in Lex. *medius*, II. B. 1.—*Ipsaque tellus*, see on E. 4, 21.

128. *Liberius*, ‘more freely,’ than afterward, or, ‘freely,’ ‘spontaneously,’ *H.*; cf. E. 4, 18.—*Nullo poscente*, i. e. *nullo cogente*. Forb.

129. In the Silver Age, under Jupiter’s reign, serpents became poisonous, wolves rapacious, etc., these animals having before been innocuous. *H.*, Forb.—*Ille addidit*, ‘he gave’; see note on *pater ipse*, v. 121.—*Malum=noxium*, *H.*, Forb.—*Atris=diris*, ‘deadly,’ ‘fell’; or ‘horrid.’

130. *Praedari=pontumque moveri*; cf. on E. 6, 85.—*Lupos*. The wolves are here put for beasts of prey in general. Forb.—*Moveri*, scil. *procellis*, *H.*, and not, as Burman says, *remis*, as the commencement of navigation is spoken of below, v. 136, *H.*, *Wr.*, *K.*

131. *Mellaque decussit foliis*, i. e. shook it off from the leaves, so that they ceased to exude honey any longer; cf. on E. 4, 30.—*Ignemque removet*; κρῖναι δὲ πῦρ, Hesiod. *Ἔργ.* 50. He took away fire and concealed it, so that its use was unknown, until men learned to call it forth by the stroke of the flint. *H.*

132. As expressive of the abundance of wine, milk and oil in the Golden Age, the ancients were wont to say that these things then ran in streams like water.—*Passim* and *rivis* are both to be construed with *currentia*.—*Repressit*, ‘confined,’ i. e. in their founts; did not let them run any longer. Forb., *K.*

133. *Usus*, *χρεία*, ‘necessity,’ ‘need,’ instead of men compelled by necessity. *Wr.*, Forb.—*Meditando*, ‘by meditating,’ ‘by planning.’ Forb., *K.* But Heyne understands *usus* to mean ‘practice,’ ‘experience,’ and *meditando*, ‘by exercising itself.’—*Extunderet*, ‘might hammer out,’ as we also say. *K.*

134. *Sulcis* seems to mean not *in* but ‘*by furrows*’; might get corn by ploughing. *Con.*: Forb. supplies *in* before *sulcis*.—We might have expected *ut* for *et* here, and *et* for *ut* (which is given by some Mss.), in the next line: Virgil, however, has chosen to vary the expression, coupling a particular fact with a general, and then subjoining a second particular, as a co-ordinate clause with the two. *Con.* Wagner supposes v. 135 to have been written by Virgil in the margin, and afterwards to have been copied into the body of the poem.—*Frumenti herbam*, for *frumentariam herbam*, i. e. *frumentum*, *segetem*; cf. on E. 5, 26.

135. *Silicis venis abstrusum*; cf. *quaerit pars semina flammae abstrusa in venis silicis*, A. 6, 6: *abstrusum*, i. e. by Jupiter, v. 131.

136. Navigation then commenced, canoes for crossing rivers being made out of the alders that grew on their banks, and thus suggested the experiment, *K.*, *Con.*—*Sensere*, see in *Lex. sentio*, B. 1; ‘felt the weight of,’ *Con.*

137. *Navigata*, etc.; referring to the further progress of navigation, when men ventured on the open sea and guided their course by the stars, to which they were necessarily led to give more attention. They therefore counted them, divided them into constellations, and gave them names, such as the following. *K.*—*Stellis numeros et nomina fecit*, ‘numbered the stars’ (i. e. composing the different constellations, *Jacobs, Wr.*), ‘and gave them their names.’ *Facere nomen alicui* is a phrase=*nomen dare alicui*, to which *numeros* is added here by a kind of zengma. *Con.* With the thought here expressed compare, if the parallel may be allowed, Psalm 147, 4, “He telleth the number of the stars; he calleth them all by their names.” *Con.*

138. This line is of course mainly in apposition to *nomina*, but it may have also a reference to *numeros*, as it is itself a sort of enumeration. *Con.*—*Pleiadas*. The Pleiads are seven stars in the neck of Taurus, called also *Vergiliae*, because their rising, (April 22d to May 10th), was followed by spring, *ver*, and fair weather. Their setting, (Oct. 20th to Nov. 11th), was followed by winter. They were thus of great importance to the mariners, as they marked the beginning and the end of the sailing season; and from this circumstance, as *Servius* says, their name was derived, ἀπὸ τοῦ πλεῖν, ‘from sailing.’ *Forb., Br.*—*Hyadas*. These were seven stars in the head of Taurus, whose rising, (May 7th to 12th), was generally attended with rainy weather; hence their name, from ὕειν, ‘to rain.’ *Forb.*—*Claram*, ‘bright,’ ‘shining,’ cf. v. 5; unless, perhaps, *Virgil* had in view the verse of *Hesiod*, Πληϊάδας θ’ Ὑάδας τε, χλυστὴν τε Λυχαόνοιο Ἄρκτον. *H.*—*Lycaonis Arcton*, ‘Bear of Lycaon,’ i. e. ‘daughter of Lycaon,’ see on E. 6, 74, *Scyllam Nisi*. *Arctos* is here the Great Bear, *Helice* or *Callisto*: see *Callisto* in *Lex. Wr.*, *Forb.*

139. Hunting and fowling were then invented. *K.* *Cerda* quotes *Soph. Ant.* 343, sq., where man is said to show his sagacity by snaring beasts, birds and fishes. *Con.* Cf. also E. 5, 60.—*Fallere*, scil. *aves*, comprised in or to be implied from *feras*. *H.*

140. *Canibus circumdare saltus*; cf. E. 10, 57, and see on E. 6, 56.

141. Fishing also was invented.—*Funda*. This was a funnel-shaped net, having pieces of lead at the bottom to sink it. The net was thrown swiftly into the water; hence the force of *verberat*, ‘lashes.’ *Voss, Forb.* Our phrase ‘whip the stream,’ is similar. *Br.*

142. *Alta petens*, ‘seeking the depths,’ i. e. throwing his casting-net into the deepest part of the river, *Voss, Wch., Jahn, K., Lade., Con.* But *H., Wr.* and *Forb.* place a semicolon after *ammem*, and connect *alta petens* with *pelago* etc., because they find no other instance in which *alta* or *altum petere* is used in speaking of a river. *Heyne* renders the passage ‘and another, seeking the depths,’ i. e. ‘venturing out on the ocean, on the sea itself draws,’ etc., thus making *que* connect the two sentences *alius funda verberat amnem* and *alius alta petens trahit lina*; but this is objectionable, because when joining two sentences the copulative is never, in *Virgil*, found so far forward as the third

word of the second sentence. Wagner, who at first adopted the interpretation of Voss, etc. above given, makes *que* to connect, not the two sentences, but only the words *alta petens* and *pelago*, and regards *pelagoque* as explanatory of *alta petens*, supplying *trahit* after *petens*; thus, *alta petens trahit et pelago trahit*. Conington remarks, in support of the explanation which we have adopted, that the words *alta petere* are also applied to shooting into the air, A. 5, 508, where the structure of the line is the same as here, and that *altus* is not an uncommon epithet of a river; see G. 4, 333.—*Pelago*, scil. *in*, 'on the sea,' Gr. § 254, R. 3.—*Lina*, 'drag-nets.' *Forb.*, *Lade.*, *Con.*

143. *Tum ferri rigor*, scil. *venit* (= *provenit*, *inventus est*, H.; cf. v. 54), which is to be supplied from v. 145. *Forb.* *Ferri rigor*, for *rigidum ferrum*, alluding to the use of hardened iron in the manufacture of instruments, especially the axe. H. Lucretius, 1, 493, has *auri rigorem*.—*Argutae*, 'shrill.'—*Serrae*. The invention of the saw was attributed by some to Daedalus, (Plin. 7, 56), by others to Perdix, his nephew, (Ov. M. 8, 244), where the hint is said to have been taken from the back-bone of a fish. *Con.*

144. Jacob Bryant thought this verse spurious, and Heyne is inclined to the same opinion, but Wr. and Forb. have no doubt of its genuineness; and there is little force in the objection urged, that the cleaving of wood was not carried on in the Golden Age, for the poet is not speaking of that time.—*Primi*, scil. *homines*, 'the first men,' i. e. 'men at first,' those who first engaged in this employment. *Lade.*

145. *Venere*; cf. on v. 143.—*Artes*, 'trades,' 'handicrafts.'—*Omnia*, Gr. § 205, R. 7, (2).

146. *Improbis*, 'exacting,' or 'excessive,' *Con.*—*pervicax*, *perstans*, 'stubborn,' 'persevering,' H., *Forb.*—*Duris urgens in rebus egestas*. Cf. ἀπενία, Διόφαντε, μόνα τὰς τέχνας ἐγείρει, Theocr. 21, 1.

147. *Prima Ceres*, etc. The connection of this sentence with what precedes is as follows: Before the time of Jupiter the fields were not cultivated, v. 125, but under his reign various arts and trades were discovered, and, especially, Ceres taught men agriculture. Wr. *Prima*, 'first.' The invention of agriculture was universally ascribed to this goddess.—*Ferro*, i. e. *vomere*, *rastro*, *ligone*, etc.—*Mortales*, Gr. § 324, 2.

148. *Instituit*, 'taught.' M.—*Glandes atque arbuta silvae*, 'the nuts and wild-strawberries of the wood,' i. e. of the woods. Heyne makes *silvae* the nominative, and *glandes* and *arbuta* the accusative, with *quoad* understood; but the other interpretation, approved by Wund., *Forb.* and K., is preferable, though involving, as Wr. observes, a less poetic structure of the sentence.—*Sacrae*; so called either because of the groves dedicated to the gods, Wr., or on account of the Dryads, cf. on E. 5, 59, *Forb.*

149. *Dodona*, 'Dodona,' famous for its groves of oak, poetically for *querce-tis*, 'the oak-woods.' Wr., *Forb.*

150. *Labor*, 'trouble,' 'plagues.' Cf. on v. 79.—*Mala*, i. e. *exitiosa*, 'destructive.' *Forb.*

151. *Esset*, from *edo*, see Gr. § 181.—*Robigo*, 'blight,' 'mildew.' The Romans worshipped a deity named *Robigus* or *Robigo*, in order to avert this

blight. *K.*—*Segnis*, 'unproductive,' 'unfruitful.' *Serv.*, *H.*, *Wr.*; as it were the symbol of inactivity, growing up where the field is left to itself. *Con.* Cf. on v. 72.—*Horreret*. This is very descriptive of the thistle, armed all over with strong prickles. *K.*, *M.*

152. *Subit*, 'comes up,' 'springs up' in its stead.—*Silva*, cf. on v. 76.

153. *Lappaeque tribulique*, Gr. § 323, 2, (2). *Tribuli*. The *tribulus* is identified by Linnaeus with the *tribulus terrestris*, or 'caltrops,' which in the south of Europe is so troublesome to cattle by its sharp thorns wounding their feet, *Daubeny*.—*Nitentia*, see in Lex. *niteo*, II. c.—*Culta*, see *cultus*, 1, b. under *colo* in Lex.

154. Cf. E. 5, 37, and the notes there.

155. *Quod nisi*, 'and if not,' 'if then not,' Gr. § 206, (14): cf. E. 9, 14; *quod* being the accusative, and equivalent to *propter quod*, *quamobrem*.—*Assiduis* for *assidue*, Gr. § 205, R. 15, (a).—*Herbam*, cf. on v. 69.—*Insectabere . . . terrebis . . . premes*, for *insectatus fueris*, etc. *H.*, *Forb.*

157. *Falce*, cf. on E. 4, 40.—*Premes*, see in Lex. I. 10, b, (β).—*Umbra*, 'the shade,' for *arbores umbrantes*, 'the trees which make the shade.'—*Vocaveris*, see under *voco*, I. A. in Lex. Vows were paid to *Juppiter Pluvius*, *Tibull.* 1, 7, 26

158. *Acervum*, cf. v. 185.

159. *Concussaque*, etc., i. e. you will be obliged to live upon acorns.

160. Of agricultural implements, vs. 160—175.—*Dicendum*, scil. *est mihi*, Gr. § 162, 15, R. 5.—*Duris*, see in Lex. II. b.

161. *Quis*, Gr. § 136, R. 2.—*Quis sine*, Gr. § 279, 10, (f).—*Potuerit* for *posunt*, cf. on v. 49.

162. *Vomis et inflexi primum*, etc., 'first the ploughshare,' etc. *Primum* is often thus placed at the beginning of an enumeration, without *tum* or *deinde* following, *Wr.* Cf. G. 3, 384.—*Inflexi grave robur aratri*, 'the ponderous strength of the curved plough,' for the heavy and strong curved plough. Cf., *aeternaque ferri robora*, A. 7, 609: *fruges robore quum sazi franguntur*. *Lucr.* 1, 881: *et validi silices ac duri robora ferri*, id. 2, 449: *pars divi portant grave robur aratri*, *Val. Fl.* 7, 555. *H.*, *Forb.*, *Con.* But *Freund* and *Klotz* take *robur* to denote the material; thus, 'the heavy oak of the curved plough,' i. e. the heavy, oaken, curved plough.

163. *Tarda for tarde*, Gr. § 205, R. 15, (a).—*Eleusinae matris*. *Ceres* was chiefly worshipped at Eleusis. Agriculture and such things as pertain to it were sacred to her. The name *mater* was sometimes given to goddesses, as *pater*, *genitor* to gods, as a term of honor. *Wr.* See in Lex. I. B.—*Plaustrum*. These carts had either two or three wheels, which were solid, having no spokes; cf. G. 2, 444. *Forb.*

164. *Iniquo pondere*, 'of immoderate weight,' 'too heavy,' i. e. difficult to wield; see *iniquus*, I. B. in Lex.—*Rastri*, cf. on E. 4, 40.

165. *Virgea vilisque supellex*, 'the osier and cheap furniture,' i. e. the cheap osier furniture. *Virgea supellex* seems to include baskets, etc. as well as the hurdle and the fan. *H.*, *Con.* *Vilis*, because the baskets, etc. made of osier and other plants were of little value as compared with the preceding

implements. *K.*—*Celei*. Ceres taught Triptolemus agriculture, and Celeus, his father, learned from the same goddess how to weave baskets, etc. *Wr.*

166. *Crates*, cf. v. 95.—*Mystica vannus*, see in Lex. under *vannus*.

167. *Omnia quae*, etc. Cf. τῶν πρόσθεν μελέτην ἔχμεν, δικηῖα θέσθαι, Hesiod. **Epy.* 457.—*Ante*, scil. *quam usus erit*, 'before they shall be needed,' 'before-hand.' *Wr.*—*Memor*, 'with mindful care,' 'providently.' This seems to be a translation of μνημένος in Hesiod's **Epy.* 422. *H.*, *Con.*—*Provisa repones* for *providebis*, according to Heyne; but it seems better, with *Forb.*, to give each word its proper force and meaning,=*providebis et repones*.

168. *Manet*, see in Lex. II.—*Divini ruris*, 'divine,' either as the abode of the rural deities, according to common belief, *Forb.*, or as pleasing to them. *Wr.* Heyne gives it the meaning of *praeclarus*, 'excellent,' etc.

169. The poet now treats of the different parts of the plough.—*Continuo*, 'forthwith,' 'at once,' 'in the beginning,' relating back to the time of taking the first step towards the construction of the plough. *H.*, *Wr.*, *Forb.*—*In silvis*, etc. The meaning is that the young elm, while yet in the woods, is bent and made to grow in the required shape. *H.*, *Con.*—*Domatur in*, etc. 'is subdued into,' i. e. is bent and made to grow in the shape of, etc.

170. *Burim*, 'the plough-beam.' This was a curved piece of wood, to the lower part of which the pole, (*temo*), the mould-boards, (*aurēs*), and the share-head or share-beam, (*dentalia*), were fastened. *H.* It therefore formed the body of the plough, which from its shape is termed by Lucretius *curvum*, as here. *K.* Sometimes the *temo* was a continuation of and formed one piece with the *buris*. *H.*, *Forb.*

171. *Huic*, scil. *huri*.—*Ab stirpe*, 'at the lower part of the trunk,' 'at its base.' *H.*—*Temo*, 'the pole.' The *temo* was a part of the plough, as well as of a cart or carriage. The yoke was fastened to the end of it, and by means of it the oxen drew. *K.*

172. *Binae aures (et) duplici dentalia dorso*. *Aures*, 'the mould-boards,' served to widen the furrow and throw the earth up higher. *Br.* The *dentale*, 'the share-beam' or 'share-head,' was a piece of wood fastened horizontally on the lower end of the *buris*, and to which the share was fitted. *Wr.*, *Forb.*, *K.* It is not certain whether it was one solid piece of timber, with a space to admit the end of the *buris*, or two pieces, fastened one on each side of the *buris*, and running to a point. *K.*: the former seems the more probable, and the *duplici dorso* may only allude to the position of the *dentale*, as on each side of the *buris*, and its supporting the two *aurēs*. *Wr.*, *K.* *Dorso*, Gr. § 211, R. 6. The plural *dentalia* is used by this poet in speaking of one plough, but it is probably nothing more than a usual poetic license. *Con.* Heyne takes *dentale* for the plough-share itself. According to Daubeny, the *dentale* is a share of wood, made double by a share of iron placed over it, so as to realize the *duplex dorsum*. *Con.*

173. *Ante*; cf. on v. 167.—*Jugo*. The yoke was a piece of wood, straight in the middle and curved at both ends, which was attached to the end of the pole of the plough or cart, and went over the necks of the oxen, which drew by means of it. *K.*—*Levis*, 'light,' and therefore suitable for making yokes.

Wr.—*Fagus stivaque*, scil. *caeditur*, i. e. *stiva fagina caeditur*; cf. on E. 2, 8, and *O, ubi campi Spercheosque*, i. e. *campi Sperchei*, G. 2, 486. The beechen plough handle is said to be cut, instead of the beech tree from which the handle is made. *Wr.* Those commentators who are unwilling to admit here the use of the hendiadys find much difficulty with this passage, as, with the punctuation given in the text, the poet seems to speak of cutting three different things, the linden tree for a yoke, beech for some purpose not named, and a plough handle, of what wood he does not say. Or, if with Jahn, Ruæus, Lade. and Keightley, we punctuate as follows: *caeditur et tilia ante jugo levis altaque fagus, stivaque, quae*, etc., we must understand that two kinds of wood are named for the yoke, and none for the plough handle. To avoid these difficulties Martyn, who is followed by Weh., Voss and Forb., conjectures *stivæ* for *stivaque*, which would give the same sense as Wagner's explanation; 'the linden tree is cut for the yoke and the beech for the plough handle.' This reading, however, lacks the authority of any manuscript.

174. *Stiva*, 'the plough handle.' The *stiva* passed through the *buris*, and descended and was fastened into the *dentale*. Forb. It had, near the upper end, a cross-piece named *manicula*, by which the ploughman held and directed the plough. *K.*—*Quæ currus a tergo*, etc., 'to turn the bottom of the plough from behind.' He terms the plough *currus*, as if it were a species of carriage, and the word is naturally enough applied to a plough in motion, as in Catull. 64, 9, of a ship. *Con.* Servius says, *Currus dixit propter morem provinciae suae in qua aratra habent rotas quibus juvantur*. Wagner, who says that wheel-ploughs were not then in use among the Romans, reads *cursus* for *currus*, on the authority of two manuscripts.

175. When the wood for making the plough had been cut, it was to be hung up where the smoke would search (i. e. dry) and test it before it was used. *K., Con.* So in Hesiod's *Æpy.* 45, 629, the rudder is to be hung in the smoke. *H., Con.*—*Robora*, 'the wood.'

176. There are many precepts of husbandry to be learnt—for instance, the threshing-floor should be made thoroughly smooth and hard that it may not gape, and leave room first for weeds and then for animals of all kinds. *Con.*—*Tibi*. Maecenas is addressed throughout as the ideal reader, as Memmius by Lucretius. *Con.*

177. *Ni refugis*, 'if you do not decline' to hear them.—*Curas*, 'cares,' i. e. the work which the husbandman must do. *Wr.*

178. *Area*. The threshing-floor was an elevated spot in the field, where the wind would have free access. It was generally circular in form and raised a little in the centre, so that the rain might not lie on it. It was made solid and level with rammers or a rolling-stone, in order that it might not crack and so give harbor to mice, ants, or any other vermin, and that grass might not grow on it. Sometimes the *area* was covered, but generally it was in the open air. *H., K.*—*Cum primis=in primis*, *Wr.*, 'first.'

179. *Vertenda manu*, 'to be turned with the hand,' i. e. 'to be worked up with the hand,' Forb.—*Creta=argilla*, 'potters' earth,' cf. Var. R. R. I. 51,

Forb. There is here, as Servius observes, a *hysteron proteron*, as the earth must first be worked up, then made solid, and afterwards levelled.

180. The reason why it is to be made thus solid is, that grass may not grow in it, and that it may not crack, *K.*—*Pulvere victa*, 'overcome by the dust,' i. e. by the heat of summer that makes dust, *K.*; *pulvere* for *siccitate*, Philarg., the effect for the cause, *Con.*

181. *Tum*, i. e. *et tum*, 'and then,' i. e. if the *area* cracks, *Wr.*, *K.*—*Illudant*, 'mock' the labor of the husbandman, i. e. 'annoy,' 'do mischief,' *Forb.*—*Pestes*, i. e. noxious little animals and other vermin, called 'pests,' as injuring the floor and annoying the husbandman, *Con.*—*Exiguus mus*, 'the little mouse'; *exiguus* being *epitheton ornans*, *H.* Quintilian justly observes that not only this epithet, but the ending of the verse with one syllable, beautifully expresses the littleness of the animal, *M.*

182. *Posuit . . . fecit*, 'often builds' . . . 'makes,' cf. on v. 49.

183. *Oculis capiti talpae*, 'the moles injured in their eyes,' i. e. 'the blind' or 'purblind moles,' often so called, because their eyes are very small; see in *Lex. capio*, II. 2. *Talpae*, see *Gr.* § 42, 2.

184. *Bufo*. This word is said not to occur anywhere else in the classics, *Forb.*—*Quae plurima=qualia multa*, οἷα τε πολλά, *H.*, 'such as in great numbers,' for 'great numbers of which,' *Gr.* § 206, 7, (a) & (b).

185. *Monstra*, used of ugly and hateful creatures, without reference to their size, as in *G.* 3, 152, of the gadfly, *Forb.*, *Con.*—*Farris*, 'of corn,' cf. on v. 73.

186. *Inopi senectae*, i. e. *hiemi*, the ant, (which was supposed to live but one year), being spoken of in language appropriate to human beings, *Forb.*, *K.*, *Con.*—*Metuens*, (with dat.) 'being anxious about'; see in *Lex. metuo*, II. (δ). It is well known that the ancients were in error about the habits of the ant, which has no storehouses, and remains torpid during the greater part of the winter, *Con.*

187. Signs of a good or bad harvest, vs. 187—192.—*Nux*, 'the almond-tree,' *Serv.*, *Wr.*, *Forb.*; see in *Lex.* This is one of the earliest trees in flower, *K.* Martyn and Keightley understand *nux* of 'the walnut.'—*Plurima*, agreeing with *nux*, 'very abundant,' (cf. on *E.* 7, 60)=*plurimum*, qualifying *induct*, 'shall clothe itself abundantly,' *Wr.*, *Forb.*; see *Gr.* § 205, *R.* 15, (a).

188. *Induct se in florem*, 'shall clothe itself with flowers'; for *induct se flore* or *sibi florem*.—*Ramos curvabit olentes*, 'shall bend its fragrant boughs,' = 'its curved boughs shall be fragrant,' (i. e. *multo flore*), as branches are weighed down by fruit, not by blossoms, *Wr.*

189. *Si superant fetus*, 'if the young fruit are abundant,' i. e. if a great number of the blossoms set, as the gardeners call it, *K.*

190. *Veniet*, scil. *agricolis*, *Wch.*

191. *Si luxuria foliorum exuberat umbra*, i. e. *si abundat umbra*, *effecta per luxuriam foliorum*, *Forb.*, *Voss*, *Wch.*; but *Burm.* and *H.* take *umbra* for *umbrosa arbor*.

192. *Nequicquam* qualifies *teret.*—*Pingues palea*, *Gr.* § 250, 2, (1).—*Teret area culmos*, for *culmi terentur in area*, *H.*

193. Of steeping and selecting seeds, vs. 193—203.—*Semina*. It seems from *siliquis fallacibus*, in v. 195, that Virgil is speaking of leguminous plants, though the seeds of other plants were prepared in a similar manner; as wheat, Plin. 18, 73; the almond, Pallad. 2, 15, § 7, H.—*Medicare*, ‘to steep.’ “The old husbandmen used to macerate the seed in *nitrum*, (alkaline ley), and *amurca*, (the lees of oil), before sowing, as Virgil recommends,” *Daubeny*.

194. *Nitro*. The *nitrum* of the ancients was not our nitre; it was a mineral alkali, carbonate of soda, and was, therefore, used in washing, *K*.—*Prius*, ‘first,’ i. e., before sowing.—*Amurca*, ἀμόργη, ‘olive-lees,’ a watery fluid, of a dark color, contained in the olive and of greater specific gravity than the oil, *K*.

195. Two reasons are given for steeping the seeds: that the fruit may be larger, and that it may be more easily cooked, vs. 195, 196, *K*.—*Siliquis fallacibus*, ‘in the deceptive pods.’ The pods are called ‘deceptive,’ because they are often of large size when containing no fruit, *Serv.*, *H*. Cf. *vanis aristis*, v. 226. For the case of *siliquis*, see Gr. § 226.

196. *Properata*, scil. *semina*, *maderent*=*semina properato* or *propere maderent*. *Maderent*, ‘be boiled,’ see in *Lex. madeo*, I. B. 2.—This line was supposed by most of the old interpreters to refer to what follows, as if Virgil had meant to say that even slightly boiling seeds, as well as steeping them before sowing, was not sure to be effectual. The present punctuation, which was introduced by Catrou, has been generally followed since Heyne’s 2d edition, and is supported by two of the writers in the Geoponics, Didymus, 2, 35, and Democritus, 2, 41, as well as by Palladius, 12, 1, who recommends the steeping of beans that they may boil more easily, *Con*.

197. The largest seeds must be selected every year, vs. 197—203. “A selection should be made for sowing of the finest and most healthy seeds; for although it does not always follow that plump seed will produce plump grain, yet the latter cannot be obtained from such seed as is poor and shrivelled; as Virgil indeed has remarked in G. 1, 197.” *Daubeny*.—*Vidi*. In passing to a new subject the poet here repeats the verb (v. 193), instead of employing a conjunction, *Forb*.—*Spectata*, ‘examined,’ i. e. whilst being selected, *Wr*.

198. *Vis humana*,=*hominum opera*, ‘the labor of man,’ for *homines*, *Forb*.

199. *Maxima quaeque*, scil. *semina*.—*Sic omnia futis*, etc. From this slight matter the poet rises into a general reflection upon the tendency of all things to decay, unless constant care is bestowed upon their preservation, *H*, *K*.

200. *Ruere . . . referri*=*solent ruere*, etc. See Gr. § 209, R. 5, and note 7.—*Retro referri*.—*Retro* is often thus used pleonastically with verbs beginning with *re*, *Wr*. The image is derived from a boat rowed against the stream: when the motion of the oars ceases, the boat is borne downward by the current, *Wr*. The fates answer to the current, the course of nature to the bark, and human labor to the rower, *Con*.

201. *Adverso flumine*, ‘the stream opposing,’ i. e. ‘up stream,’ ‘against the stream.’

202. *Remigiis subigit*, ‘drives’ or ‘urges up by oars,’ ‘rows up.’

203. *Atque* is here equivalent to *statim*, according to Gellius and Servius; but it is better to give it its usual signification as a copulative particle, and to suppose an ellipsis of *retro sublapsus refertur*: thus, *Non aliter quam (is retro sublapsus refertur) qui*, etc. *H. Illum* would then be the *lembum*, which is distinguished from the rower, *Wch.*, *Con.* Wagner supplies *retro sablapsus refertur* before *atque*, and makes the whole into an apodosis; but he quotes no similar instance, *Con.* The explanation would then be, *non aliter quam (is) qui*, etc. . . . *si brachia forte remisit (retro sublapsus refertur) atque alveus rapit illum*, etc.: *illum* referring to the rower.—*In praeceps*, ‘headlong.’—*Prono amni*, ‘along the descending stream,’ ‘down the stream,’ Gr. § 255, 2.—*Alveus*, ‘the channel,’ hence the ‘current.’

204. Of the times when the various labors are to be performed, vs. 204—310. The husbandman must attend to the rising and setting of the constellations as much as the sailor, vs. 204—207, *H.*, *K.*—*Arcturi*, cf. on v. 67.

205. *Huedorum*. The Kids are two stars in the arm of *Auriga*. This constellation, Pliny says, rises on the 25th of April and 27th to 29th September, and brings stormy weather, *K.*, *Forb.*—*Servandi*, i. e. *observandi*, cf. on E. 3, 75.—*Anguis*, ‘the Dragon,’ situated between the Great and Little Bear, near the north pole, *K.*

206. *Patriam*, i. e. *Italiam*; returning from the Black Sea through the Hellespont, into the Aegæan Sea, *H.*—*Vectis*, ‘carried,’ i. e. ‘being carried,’ ‘sailing,’ Gr. § 274, R. 3, (a).

207. *Pontus*, scil. *Euxinus*. This sea was very stormy, especially in the spring and autumn, *K.*—*Fauces Abydi*, ‘the strait of Abydos,’ i. e. the Hellespont, Abydos being a city of Asia on the shore of the Hellespont.—*Tentantur*, ‘are tried,’ ‘are braved.’

208. The times of sowing the various kinds of seeds, vs. 208—230.—*Libra*, ‘the Balance,’ between the constellations of the Scorpion and the Virgin; cf. on v. 33. *Libra* is here put for ‘the sun in Libra,’ *Forb.*—*Die*, Gr. § 90, 2.—*Somni*, ‘night,’ see in Lex. II. A.—*Pares horas*. It was only at the equinoxes that the hours of day and night were equal to each other, Gr. § 326, 1. He refers here to the autumnal equinox.

209. *Medium luci atque umbris dividit orbem*, ‘divides the world in the midst among light and shade,’ i. e. ‘divides the world equally between day and night.’

210. *Exerce te tauros*, i. e. in ploughing the land for seed. *Tauros*, i. q. *boves*, *K.*

211. *Usque sub extremum brumae intractabilis imbrem*, Gr. § 235, R. 9, ‘until toward the last rain of rough winter,’ for *extremae-brumae*, ‘until almost to the time of the rain of rough winter, which season (*bruma*) is at the end of the year.’ Cf. on E. 9, 46, *H.*, *Wr.*

212. *Cereale papaver*, so called because Ceres was often represented as holding poppies in her hands, *Wr.*—*Segetem*, proleptic; cf. on v. 320.

213. *Tempus humo tegere*=*tegere humo (est) tempestivum*, Gr. § 275, III. R. 1, N. 1. In this and similar passages the infinitive, as *Forb.* remarks, is not used for the gerund, but stands as the subject of the sentence, and the

noun as the predicate, the verb *esse* being a mere copula. But the infinitive might also be regarded as used here gerundially, i. e. for a noun in the genitive, *Con.*; see Gr. § 270, R. 1; 275, III. R. 1.—*Jamdudum*, Gr. § 191, R. 6.—*Incumbere*, 'to lean upon'; cf. E. 3, 42.

214. *Sicca tellure*, Gr. § 257.—*Pendent*, 'hang in the air,' i. e. do not yet come down in rain.

215. Beans, lucern and millet are to be sown in the spring. The poet is speaking of the custom in the northern part of Italy, where he lived. In the warmer parts of Italy these things were sown in the autumn, *Forb.*

216. *Milio venit annua cura*, poetically for *milium quotannis seritur*, *Forb.* In this respect it differed from the lucern, which lasted ten years in the ground, *H.*

217. *Vere . . . quum*, etc., i. e. in the beginning of spring, when the sun enters Taurus, *H.*, which, according to Columella, was about the 17th of April.—*Auratis cornibus*, referring to the bright stars in the head of Taurus. Whether these words are meant to be taken descriptively with *taurus*, or instrumentally with *aperit*, is not clear. The former is maintained by Serv., who observes that the Bull rises with his back, not with his horns, and seems more reasonable, as there would be no natural propriety in the image of a bull using his horns to open a gate, *Con.* Forbiger says, the Bull is represented as, with head lowered and threatening horns, forcing a passage for himself through the heavens, and so opening the year.—*Aperit annum*, because at this season of the year the earth being as it were unclosed and opened, brings forth new flowers and herbage. *H.*, *Wr.* There is an allusion here to a derivation of the name of the month, *Aprilis*, *Forb.*, *K.*

218. *Adverso astro*, i. e. *Tauro*. The Bull, from his position on the sphere, seems to direct his horns against the Dog. *H.* *Astro* is the dative. Some manuscripts have *averso*, which would be the ablative.—*Occidit*, 'sets,' i. e. heliacally, the sun approaching so near as by its superior splendor to render the star invisible. The Dog star sets, properly speaking, in the latter part of April, some days after the rising of *Taurus*, *Forb.*

219. *At si*, etc. But if you till your ground with a view to wheat and spelt your sowing should be later, *K.*—*Robusta*, 'hardy,' *H.*

220. *Exercebis*, cf. on v. 99.—*Solis aristis*, 'bearded grain alone,' i. e. wheat or spelt, as opposed to the beans, etc., of the preceding verses. *Forb.*, *K.*—*Instabis*, 'bestow labor upon,' 'pursue the cultivation of.'

221. *Ante*, to be taken with *quam* and *quamque*, v. 223.—*Atlantides*, the Pleiads: see under *Atlas* in Lex., and cf. on v. 138.

222. *Gnosia*, from *Gnosos*, the capital of Crete. Cf. *Ariadne* in Lex.—*Ardentis*. The crown is styled *ardens* or 'burning,' on account of the brightness of the stars composing it, one of which is of the second magnitude. *K.*—*Decedat*, 'set.' Virgil follows Democritus and Ptolemy in placing the setting of the Crown between Nov. 15 and Dec. 19. It would appear however that this was about the time of the rising of this constellation. *H.*, *Forb.*—*Stella* for *sidus*.

223. *Debita*, 'due,' i. e. which the earth has a right to demand. *Forb.*

224. *Invitæ*. The earth is represented as unwilling to receive the seed before the proper time for sowing, as if conscious that she would not in that case be able to meet the expectations of the husbandman. *Forb.*—*Spem anni*, 'the hope of the year,' i. e. the seed from which the supply of corn for the year is expected. *Forb.*

225. *Maiae*, i. e. of the Pleiads, of which Maia was one. *H.*

226. Some manuscripts have *avenis* for *aristis*, which is supported by the belief spoken of on E. 5, 37, but the weight of authority is in favor of the reading in the text.

227. *Si vero*, etc. If you cultivate vetches, etc., begin when Bootes sets.—*Vilem*, 'cheap,' on account of its abundance. *H.*

228. *Pelusiacæ*. Pelusium was a city of Egypt, in which country lentils were abundant and of excellent quality: cf. on *Hyblæis*, E. 1, 55, *Wr.*

229. *Mittet=dabit*, *Forb.*—*Bootes*. This is a northern constellation near the tail of the Great Bear. Its largest star, Arcturus, sets on the 29th day of October, according to Columella, *Wr.*

231. The poet, from the consideration of the uses of the celestial signs in directing the labors of the husbandman, is led to a splendid description of the zodiac and other parts of the mundane system, *K., Con.*, vs. 231—258.—*Idcirco*, 'therefore,' 'for this very reason,' viz. that the seasons for particular operations should be clearly marked, *Br.*—*Certis partibus*. The twelve divisions of the zodiac are referred to.—*Orbem*, scil. *annuum*, 'his yearly circle,' 'annual circuit' or 'course.'

232. *Per*, 'through,' 'along through.'—*Duodena=duodecim*; cf. on E. 8, 73. —*Astra mundi*, 'constellations of the heavens,' i. e. signs of the zodiac.—*Regit*, 'directs.'

233. *Zonæ*. By zones are here meant those parts of the heavens which answer to the zones of the earth. *Wr.* The description of the zones is imitated from a passage in the *Hermes* of Eratosthenes, *H., Con.* According to the ancient geographers 24 degrees on each side of the equator formed the Torrid zones; 30 degrees on each side of the Torrid, i. e. from 24 to 54 degrees, the Temperate zones; and 36 degrees, i. e. from 54 degrees to the pole, the Frigid zones.

234. *Rubens*. The Torrid zone is called *rubens*, and the Frigid *caerulea*, probably on account of the natural color of fire and ice: Voss thinks these terms may be used with reference to the *rubrum et caeruleum pigmentum* by which these zones were respectively indicated in the ancient geographical charts. *Forb., Br.*—*Ab igni* is a translation of *ἐκ πυρός* in Eratosthenes, *Con.*; Gr. § 247, R. 1, and see *ab*, C. 1, in *Lex*.

235. *Quam circum*, 'around which,' but not next to it, as he is speaking of the Frigid zones.—*Extremæ*, scil. *zonæ*.—*Trahuntur*, 'are drawn out,' i. e. 'stretch,' 'extend.' *H., Forb.*

236. *Concretæ* refers properly only to *glaciæ*; *imbribus* being added by zeugma, *H., Wr.*—*Atris*. The rains are so called because they proceed from dark clouds. *Wr., Forb.*

237. *Mediamque*, scil. *zonam*, i. e. *torridam*.—*Duae*, scil. *zonae*, i. e. *temperate*. The ancients supposed only the Temperate zones to be habitable; consequently, as discovery advanced, the area occupied by those zones was extended, so that instead of 30 degrees, (from 24 to 54 degrees), the space originally allotted to them, they were made to extend to 66 degrees. *K.*, *Con.*—*Mortalibus aegris*, 'to wretched men,' 'poor mortals,' *δειλοῖσι βροτοῖσιν*, *Hom. Od.* 11, 19, *H.*

238. *Via*, i. e. the ecliptic or sun's course.—*Per ambas*=*inter ambas*, 'between both,' as the sun does not enter the temperate zones. *H.*, *Forb.* *Per* is often thus used in speaking of that which extends between two other objects: so, *per duas Arctos*, v. 245, *Wr.*, *Forb.*

239. *Obliquus qua*, etc. 'where the series of signs (of the zodiac) might revolve obliquely.' *Obliquus*, *Gr.* § 205, *R.* 15, (*a*). The zodiac is called *obliquus* because of the obliquity of the ecliptic, or sun's path, along which the signs of the zodiac are disposed, and which intersects the equator at an angle of about 23 degrees and 28 minutes.

240. He goes on to describe the Poles, North and South, speaking of the one as elevated and therefore visible, the other as depressed and invisible. *Con.*—*Mundus*=*caelum*, cf. on v. 232. *H.*—*Scythiam Rhipaeasque arces*, are here made to stand for the northernmost point, not only of earth, but of the mundane system, as Libya for the southernmost. *Con.* *Arces*, 'heights,' 'mountains'; see *arx*, 2 in *Lex.*

241. *Premitur*, 'sinks down,' see *premo*, 9 in *Lex.*—*Libyae*, 'of Africa.'

242. *Hic vertex*, 'this pole,' i. e. the northern.—*Sublimis*, 'elevated,' and therefore visible. *H.*, *K.*—*Illum*, i. e. the southern pole.

243. *Sub pedibus* is to be connected with *videt*, as the infernal regions were supposed to be in the centre of the earth; the feet being those of Styx and the Manes; but *videt* of course is not to be pressed as if it were meant that the south pole were actually visible from the shades. *Voss*, *Jahn*, *Con.*; others, as *H.*, *Wr.*, *Forb.*, supply *nostris* after *pedibus*, 'the pole under our feet.'—*Styx*, for *Orcus* itself, see in *Lex.* II.—*Profundi*, an epithet of the Manes. Cf. *Manes imi*, *A.* 4, 387.

244. This passage is imitated from *Arat. Phaen.* 45, *H.*—*Hic*, i. e. at the north pole.—*Flexu sinuoso elabitur*, 'with sinuous winding glides away,' 'escapes.' *Elabitur* denotes that the Dragon, which winds between, also extends beyond the two Bears, (*Helice* and *Cynosura*), *Forb.*, *Wr.*

245. *Circum* and *perque* are both to be taken with *Arctos*, *Wr.*, *Forb.* *Per*, see on v. 238.—*In morem fluminis*, i. e. imitating the winding course of a river, *Forb.*; see in *Lex. mos*, II. A.

246. *Arctos*, *Gr.* § 324, 17.—*Oceani aequore* for *Oceano*; see in *Lex.* under *aequor*, 2.—*Metuentes tingi*; cf. Ἀρκτοὶ κυανέου πεφυλαγμένοι ὤκειανθο, *Arat. Phaen.* 45. The poets frequently speak of stars which set, and of the sun, as descending into the sea, *Wr.* The Bears, which do not set, are here represented as restrained by fear from so doing. *H.*

247. *Illic*, i. e. at the south pole.—*Ut perhibent*, 'as they say'; for the southern hemisphere was unknown to the ancients.—*Intempesta silet nox*, 'the

dead of night keeps silence.'—*Aut*, etc., i. e. either perpetual night, or day there when it is night with us, and the opposite. *Forb.*

248. *Semper*, etc., 'and the darkness is always rendered dense by the overspread' or 'enshrouding night.' This is little more than a repetition of the preceding verse. *K.*

249. *Redit*, scil. *ad eos*. *Redire*, *reducere*, *recurrere*, *referre*, and other words of the sort, are constantly used of the recurring order of nature. *Wch.*, *Con.*—*Aurora*, 'Aurora,' and hence also the sun, which is always accompanied by Aurora. *Forb.*

250. *Prinus*, Gr. § 205, R. 15, (a).—*Oriens*, 'the East,' for 'the morning sun.'—*Equis afflavit anhelis*, 'has breathed upon us with his panting steeds.' The morning air, which precedes the rising of the sun, is poetically ascribed to the breathing of his horses. *Forb.*, *K.*

251. *Sera rubens accendit lumina Vesper*, 'ruddy Hesperus kindles his late light'; *sera lumina* referring to the light of the evening star itself. *H.*, *Con.* Others take *Vesper* to mean 'the evening,' and the allusion to be to the redness of the evening sky, *Voss*, *Forb.*; or to the stars. *K.*

252. *Hinc*, i. e. from this regular progress of the sun through the zodiac. *H.*, *K.*—*Tempestates*, 'the weather,' 'changes in the weather.' Cf. on v. 27, *Voss*, *K.*—*Dubio caelo*, 'though the heavens are uncertain,' 'are overcast,' i. e. though nothing can be foretold from the heavens, because of their being covered with clouds. *Forb.*

253. *Messis diem*, 'the time of harvest,' i. e. summer; so *tempus serendi* denotes the autumn, *Forb.*, and *deducere classes* refers to the spring.

254. *Infidum* is significant, as showing the importance of knowing when to venture on the sea, *Con.*—*Marmor*, 'the sea,' i. e. its surface. From its sparkling beneath the rays of the sun, like marble, Homer named the sea *μαρμαρέην*, 'many-twinkling,' Il. 14, 273.

255. *Deducere*, 'to launch,' see in Lex. I. B. 3. The ancients drew their vessels up on the shore for the winter. *Forb.*, *K.*—*Evertere pinum*, i. e. to fell for building ships, etc.—*Armatas*, 'rigged,' 'fitted out' for sea.

256. *Tempestivam* for *tempestive*, with *evertere*.—*Silcis*, Gr. § 254, R. 3.

257. Vs. 257, 258, (like vs. 252—256), come under *hinc*, *Con.*

258. *Temporibusque parem*, etc., 'and the year equal in regard to its four different seasons.' The seasons are diverse, yet as they are of equal lengths, and succeed each other regularly, they make the year uniform, *Con.*

259. Rainy weather also has its employments, vs. 259—267. *Frigidus* is an epithet of rain in general, and not merely of that of winter. *Voss*, *K.*—*Continet*, 'keeps at home,' 'confines to the house.' *H.*, *Con.*

260. *Caelo sereno*, Gr. § 257, R. 7, (a). Cf. on v. 214.—*Properanda*, 'done with haste,' 'hurried,' and therefore badly done.

261. *Maturare*, 'to do betimes,' 'in good time.' This contrast between *properare* and *maturare* is noticed by Gellius, 10, 11.—*Datur*, scil. *occasio*=*licet*, 'he may.' *Forb.*

262. *Arbore*, i. e. *ex arbore*; see in Lex. *ex*, C. 3.—*Lintres* were troughs into which grapes were put after the vintage. *Con.*

263. *Aut pecori signum*. The sheep were marked with hot pitch, usually in January and April; the mark being commonly the name of their master, Calpurn. 5, 84: Col. 7, 9, 12: cf. G. 3, 158, *Forb.*—*Numeros impressit acervis*, 'puts numbers on the heaps of corn,' i. e., as Servius explains it, puts tablets or tickets on the heaps, showing the number of measures contained in them, *H.* *Impressit* properly refers only to *pecori signum*, and we must supply with *numeros acervis*, *inscripsit*, or the like, *Forb.*; Gr. § 323, 1, (2), (a). *Impressit*, see on v. 49, *H.*

264. *Vallos furcasque*; for supporting vines. Cf. G. 2, 359.

265. *Amerina*; cf. on *Hyblaeis*, E. 1, 55. Ameria, a town in Umbria, near the Tiber, was famous for its willows. *Wr.* Columella (4, 30), speaking of willows for tying up the vine, enumerates three sorts, the Greek, the Gallic and the Sabine or Amerian, the last of which has a slender red twig. *Con.*

266. *Facilis fiscina*, 'the pliant fiscina,' so called because made of flexible vines; the epithet belonging rather to *virga*. K., *Con.*

267. *Torrete igni fruges*. The corn was dried or roasted to make it easier to grind. *H.* *Igni*, Gr. § 82, Exc. 5, (a).

268. Work to be done on holidays, vs. 268—275.—*Quippe etiam*, 'inasmuch as even.' This sentence is to be connected with what precedes by supplying the thought: Be not surprised that I enjoin upon the husbandman the performance of certain labors in wet weather; for even on holidays some kinds of work are permitted. *H.*

269. *Fas et jura*, 'divine and human laws,' *Serv.*; see *fas* in Lex.—*Deducere*, 'to lead off,' i. e. into the fields; see *deduco*, I. A. a., in Lex. The poet is speaking of certain works of necessity, which, because they are necessary, are not forbidden to be done on holidays. To lead the water down the channels would be a work of daily necessity for gardens in hot weather. *Con.* Heyne, relying on Macrobian Sat. 3, 3, and Colum. 2, 22, 3, understands *deducere* to be used here only of leading off the water by clearing out the old channels or water courses, as it was not permitted on holidays to make new channels for irrigation, but it was lawful to clean out old ones.

270. *Religio*, 'religious scruples'; see in Lex. II. A.—*Vetuit*, cf. on v. 49.—*Praetendere*, 'to place before.' *Forb.* & K. say that it is to be understood here merely of repairing old hedges, because it was forbidden to make hedges for corn on holidays, Col. 2, 22; but Virgil's words are surely express, *Con.*

271. *Avibus*, i. e. birds of prey and such as injure the corn. *H.*, *Voss.*

272. *Balantum*, 'bleating,' when washed. *Forb.*—*Fluvio salubri*. It was not permitted to wash sheep on holidays, except to cure disease, hence *salubri*, Macr. and Col. above cited.

273. *Saepe oleo*, etc. Markets were also held on holidays (as they are still on Sundays in the south of Europe) at which the country people could sell the produce of their farms or gardens. *Forb.*, K.—*Agitator aselli*, 'the driver of the ass,' not the man whose business it was to drive asses, *asinarius*, but the peasant who happens to drive the ass to market. *Forb.*, *Con.*

274. *Vilibus*, cf. on v. 227.—*Lapidem incusum*, 'an indented stone,' i. e. an indented mill-stone, so prepared that it may crush the corn better, *Serv.*, *Con.*

275. *Massam picis*. Pitch was useful for marking sheep, repairing wooden vessels, etc. *K.*—*Urbe*, Gr. § 255, 1.

276. Of work to be done on particular days of the month, vs. 276—286. Virgil is said by Pliny, 18, 32, 75, to have followed Democritus in this enumeration of lucky and unlucky days. Hesiod, "Epy. 765, sq., had treated the subject at much greater length. *H.*, *Con.*—*Dies alios alio ordine*, 'different days in different order'; Gr. § 207, R. 32, (a). *Alios* is masculine though followed by *quintam*, *septima*, *nona*, Gr. § 90, 1. Cf. *venit post multos una serena dies*, Tibull. 3, 6, 32, *Forb.*—*Dedit*, cf. on v. 49.

277. *Felices operum*, 'auspicious for work,' i. e. for agricultural work. Gr. § 213.—*Quintam*. On the fifth day, he says, after the rising of the moon, Pluto, the Titans and Giants were born.—*Pallidus*; before this word supply *qua*, or *nam ea*, *Forb.*: *pallidus*, of the ghastliness of death.

278. *Eumenides*. The furies were the ministers of the vengeance of the gods. They were three in number, *Alecto*, *Proserpine*, and *Megaera*.—*Tum*, 'then.' No other extant authority appears to fix the birth of the giants to this day. *Con.*

279. *Coeunq̄ue Iapetunq̄ue*. These were Titans, sons of Heaven, (Uranus) and Earth; and are here put a part for the whole.—*Creat*, cf. on E. 8, 45.—*Typhoea*; a snaky-headed monster with a hundred heads, son of *Tartarus* and *Terra*.

280. *Conjuratos rescindere*, Gr. § 271, note 3. Cf. on E. 5, 2.—*Fratres* seems here to refer to the Giants, *Gigantes*, sons of *Tartarus* and *Terra*, though what is here related of them is told by Homer, (Od. 11, 304, sq.) and by Virgil himself, in A. 6, 582, of the Aloides, Otus and Ephialtes: and it may be that these are referred to here.

281. The laborious efforts of the giants are happily expressed by the slow movement in this verse and by the non-elision of *i* and *o*. *Wr.* See Gr. § 305, 1, (2).—Virgil reverses the positions of Pelion and Olympus, as given in Hom. Od. 11, and transfers to the latter the epithet there attached to the former. *Con.*—The non-elision of the *i* and *o*, and the shortening of the latter are in imitation of the Greek rhythm, and are appropriate here and elsewhere where the subject reminds us of Greek poetry. *Con.*

282. *Scilicet*, 'for indeed,' 'truly,' 'surely,' not in an ironical sense, but introducing an explanation of what precedes.

283. *Pater*, i. e. Jupiter. Cf. on v. 121.

284. *Septima post decimam*, 'the seventeenth,' *Voss*, *Forb.*, *Con.* It might also mean, 'the tenth is lucky and next to it the seventh.'—*Felix ponere*; cf. on E. 5, 2.

285. *Prencos*, 'caught,' as they had been previously in some measure wild. *K.* Until their third year they were allowed to roam unrestrained through the pastures, and were then caught and broken in. *Voss*.—*Licia telae addere*, 'to add the leashes to the warp,' i. e. to weave. *Con.*

286. *Fugae*, i. e. the flight of runaway slaves. As at this time the moon gave a bright light the fugitive would be enabled to see where he was going, but the same circumstance would be unfavorable to the thief, who preferred

the dark. The husbandman is therefore warned to be on his guard at this time against the former, while he need have no apprehensions of the latter. *Voss, H., Forb.*

287. Of work to be done at night, or very early in the morning, vs. 287—296, both in summer, vs. 287—291, and in winter, vs. 291—296.—*Multa adeo*, ‘very many things’; see in *Lex.* 2. *adeo*, B. 2.—*Se dedere*, i. e. *dare se solent*, cf. on v. 49, ‘present themselves’ to be attended to, ‘may be done.’ *H.*

288. *Sole novo*, i. e. early in the morning, ‘just as the sun is rising.’ *H., K.*

289. *Stipulae*, etc. The usual mode of reaping was to cut off the straw in the middle, leaving the rest in the ground. The stubble so left was either burned, to enrich the field, (see v. 85), or was cut in August and within a month after the harvest, and used either for fodder or bedding for cattle. *Voss.* The stubble and grass are more easily cut when wet with dew: see on v. 290.—*Arida prata*, opposed to those which could be irrigated. *Voss.*

290. *Noctes*, the object of *deficit*.—*Lentus*, ‘pliant,’ i. e. ‘that makes pliant.’ *Forb.*

291. *Quidam*, like *τίς*, ‘a certain one,’ for *est, qui*, ‘there is, who,’ cf. *Hor.* 2. Ep. 2, 182; *Pers.* 1, 76. *Wr., Con.*—*Seros hiberni ad luminis ignes*, ‘by the late fires of the winter light,’ ‘by the late flame of the winter lamp,’ *luminis* referring to lamp or torch-light.

293. While he is thus engaged his wife is occupied with her loom; the art of weaving being practised by the Greek and Roman women of every rank. *Forb., K.*—*Solata*, i. e. *solans*; cf. on v. 206.

294. *Arguto*, ‘shrill,’ alluding to the noise made by the *pecten* when in operation. Cf. *Arguto tenuis percurrens pectine telas*, A. 7, 14.—*Pectine*, ‘the comb,’ (answering to our ‘reed’), the teeth of which were inserted between the threads of the warp, and thus made, by a forcible impulse, to drive the threads of the woof close together. *Con.*

295. *Musti humorem*, a periphrasis. *H.*—*Vulcano*, ‘by fire,’ see in *Lex.* B. Must was boiled down one half, to *defrutum*, cf. G. 4, 269, or two thirds, to *sapa*. *Forb.* When thus reduced it was mixed with other wines, and was supposed to have the effect of keeping them sweet for a greater length of time than they would otherwise have endured. It was sometimes mixed with milk, and drunk on holidays. *Br.*—This verse is hypercatalectic, Gr. § 304, (4), the *em* in *humorem* being elided by the vowel with which the next verse commences.

296. *Foliis*. Vine leaves were used in skimming the must, instead of using wood, which was thought to impart a smoky taste to the liquor. *Forb.*—*Undam trepidi aeni*, ‘the wave of the bubbling’ or ‘boiling caldron’: *trepidum* properly belongs to *undam*, the must when boiling, Gr. § 205, R. 14.

297. Of work to be done in the day time, both in summer and winter, vs. 297—310.—*Rubicunda Ceres*, ‘ruddy Ceres,’ for ‘the yellow grain.’—*Medio aestu*, ‘in the midst of the heat,’ i. e. of summer, ‘in midsummer’s heat’: cf. *frigoribus mediis*, E. 10, 65, *H., Wch., Con., Klotz.* So in v. 298. In other passages Virgil uses this expression to denote the ‘mid-day heat’ of summer, G. 3, 331; 4, 401; but at mid-day the reaper rested from his work.

298. *Tostas*, 'dried,' 'parched,' by the heat: not to be construed with *aestu*.—*Terit area fruges*, i. e. *fruges teruntur in area*; cf. v. 192.

299. *Nudus ara*, *sere nudus*, from Hesiod's *Ἔργ.* 391, 392, γυμνὸν σπείρειν, γυμνὸν δὲ βowerῆν. *Nudus*, 'without the toga,' see in Lex. I. A. The time referred to is the early autumn, when the air is so warm 'as to allow the husbandman to go thinly clad. *H.*, *Wr.*—*Hiems ignava colono*, 'the winter is the farmer's idle time.' *K.*

300. *Frigoribus*, i. e. *hieme*. Cf. E. 2, 22.—*Parto*, 'what they have gotten,' 'their earnings,' through the rest of the year.—*Plerumque*, 'most of the time,' *H.*, 'for the most part,' 'commonly,' *Br.*

301. *Inter se laeti*, 'rejoicing together.'—*Curant*, 'prepare.'

302. *Genialis*, 'genial.' According to ancient mythology every man had his tutelar deity, or *Genius*, who, as the Romans supposed, took great delight in feasts, *Forb.*; see *Genius*, in Lex.—*Resolvit*, 'banishes'; see in Lex. II. A.

303. *Pressae*, see *premo*, I. B. 7 in Lex.

304. *Imposuere coronas*. It was the custom of the sailors, on their return home from a successful voyage, to put garlands on the sterns of their ships when they came into port, *Forb.*, *K.* This verse is repeated A. 4, 418.

305. *Sed tamen*, i. e. although winter is the time of leisure (v. 299), yet some work may be done then. *Wr.*—*Quernas*, because *glans* was also used of other fruits than acorns. *Forb.*, *Con.*—*Stringere tempus*, cf. on v. 213.

306. *Myrta*. The myrtle berries were used for mixing with wine, which was then called *myrtites*, and was used medicinally. *Forb.*, *Con.*

307. *Gruibus*. Cranes were a delicacy of the table, but the husbandman might naturally snare them in self defense. *Con.*

308. *Auritos*, 'long-eared.'—*Tum*, etc. The construction is, *tum (tempus est) torquentem* (i. e. *eum qui torquet*) *verbera fundae, figere*, etc. *Figere*, cf. on E. 2, 29.

309. *Stuppea verbera*, 'the tow-thongs,' *Voss*, *K.*—*Balearis*, see *Baleares* in Lex. and cf. on *Hyblaeis*, E. 1, 55.

311. Of storms, vs. 311—463. These occur principally towards the beginning of autumn and the end of spring, vs. 311—315.—*Tempestates* seems fixed by *sidera* to mean 'weather,' rather than 'storms': the latter notion is not expressed, but left to be inferred. *Con.*—*Sidera*. These are mentioned because their rising and setting were regarded as the causes of storms. The constellations on which the autumn storms were supposed to depend were *Arcturus*, the *Centaur*, the *Kids*, and the *Crown*, *Forb.*, *Con.*

312. *Atque (quid dicam) quae vigilanda viris (sint) ubi jam*, etc. *H.*—*Ubi breviorque dies et mollior aestas*, i. e. at the approach of autumn, when the days begin to shorten, and the summer heat is more mild.

313. *Vigilanda*, 'to receive wakeful care,' 'to be cared for.'—*Vel*, scil. *quae vigilanda viris*.—*Ruit*, 'hastens' towards its close, i. e. is ending. *Voss*, *Wr.*

314. *Spicea messis*, 'the harvest in the ear,' 'the bearded harvest.' *Forb.*, *Br.*

315. *In viridi stipula*, 'on the green stalk.'

316. Storms often come also in midsummer.—*Quum induceret*, Gr. § 263, 5, R. 2.

317. *Fragili culmo*, Gr. § 211, R. 6; descriptive of barley in general, and not of any kind in particular. *H.*—*Stringeret*, 'cut off.'—*Hordeæ*, 'the barley,' i. e. the heads of the barley.

318. *Omnia ventorum proelia*, for *proelia omnium ventorum*, 'the battles of all the winds,' i. e. all the winds in conflict with each other.

319. *Quae eruerent*, i. e. *talía* or *tanta ut eruerent*, Gr. § 264, 1, (a) & (b).—*Gravidam*, 'loaded,' 'full'; cf. v. 111.—*Late*, with *eruerent*.—*Ab radicibus*, cf. on v. 20.

320. *Sublinem*, i. e. *sublime*.—*Expulsam eruerent*, i. e. *expellerent et eruerent*, (for *eruerent et expellerent*, Gr. § 323, 4, (2)), Gr. § 274, 3, (b). Forb. makes it equivalent to *eruendo expellerent*; *ita eruerent ut expulsa sit*, by what is termed the *proleptic* use of a participle or adjective. In such instances the effect of the action of the verb is anticipated, and that which is yet to take place is spoken of as already effected. Cf. Schultz Lat. Sprachlehre, § 465, Anm., and Ellendt's Bilbroth's Gr. § 176, Anm. 5.—*Ita*, 'so,' 'thus,' probably introduces a comparison between the hurricane that roots up the corn (*gravidam segetem*), and an ordinary gust which whirls about stubble (*culmumque levem stipulasque volantes*): the point of comparison being the ease with which the work is done. *Con.* *Wr.* and Forb. make *ferret* to depend on *quae*, i. e. *tanta ut*, understood, and give *ita* the force of *tum*, *εἴτα*.

322. But there are also storms of rain and thunder in summer, as well as of wind. *K.*—*Agmen aquarum*, 'a train of waters,' i. e. dense and continuous showers. *Wr.*

323. *Tempestatem*, 'weather'; *foedam* having the sense of 'ugly' or 'grim,' or, as we should say, 'foul.' *Con.*—There seems to be, in this and the preceding verse, a case of *hysteron proteron*, as the brewing of the storm would naturally precede the descent of the rain. *Con.*

324. *Ex alto*, i. e. *ex alto caelo*, 'from the high heaven,' 'from the heavens,' *H.*, *Forb.*, *Con.*: but *Voss*, *Wr.*, *K.* and *Lade.*, supply *mare*, which would doubtless give the truer view of the phenomenon, but it seems more probable that the poet meant to represent clouds as mustered from on high, keeping up the military associations already introduced by *agmen*, *Con.*—*Ruit arduus aether*, 'the high heaven rushes down,' i. e. the rain descends in torrents, as if the sky itself was falling: cf. G. 2, 325, sq.; *omnis uti videatur in imbrem vertier aether*, *Lucr.* 6, 291.

325. *Boum labores*, *ἐργα βοῶν*, *Hesiod* "Epy. 46, 'the labors of the oxen,' i. e. 'the ploughed fields.'

326. *Fossae*, 'the channels' or 'drains,' of the corn-fields, otherwise called *colliciae*, cf. verse 372.—*Cava*. During the summer months in Italy there is very little water in the beds of most of the rivers, so that their channels may justly be called hollow, for they resemble a road running between two high banks, *K.*

327. *Fretis*=*aquis*, cf. v. 356, *H.*, *Wr.*—*Spirantibus*, i. e. *aestuantibus*, 'boiling up,' 'foaming,' *H.*, *Wr.*, *Forb.*

328. *Ipsē Pater*, cf. on E. 8, 96 & v. 121.—*Media in nocte*, ‘amid the night,’ i. e. the gloom, *K.*—*Corusca dextra*=*coruscante*, i. e. by reason of the thunderbolt which he holds in his hand: cf. *Pater . . . rubenti dextera jaculatus arces*, Hor. Od. 1, 22: *Vibrans corusca fulmen Aetnaeum manu*, Sen. Hippol. 155. *H.*, *Forb.*, *Con.*

329. *Quo motu*, i. e. *quibus commota*, *Wr.* *Motus* is implied in the preceding clause; see Gr. § 206, (11).—*Maxima terra*, γαῖα πρὶ ὧρη, Hesiod. Theog. 173, *et alibi*. See Gr. § 122, R. 4.

330. *Fugere*, ‘have fled,’ of instantaneous flight, like *exiit*, G. 2, 81, *Wr.*, *Con.*

331. *Humilis*, ‘base,’ ‘abject,’ so called from the effect which it produces. See in Lex. II. B.

332. *Aut Athon*, etc. The selection of particular mountains makes the description more picturesque. *K.* Athos was a mountain of Macedonia, Rhodope of Thrace, and Ceraunia of Epirus. *Wr.*—*Alta Ceraunia*, from Ἀκροκεραυνία, see *Acroceraunia* in Lex.

333. *Dejicit*, ‘casts down,’ a poetic hyperbole for *ferit*, *Forb.*, or, it may mean, as explained by *K.* & *Con.*, casts down a fragment of the mountain.

334. *Plangunt*, i. e. *plangorem edunt*, resonant, *H.*, *Wr.*, ‘wail,’ ‘moan,’ *Con.*: this is better than with Jahn and *Forb.*, to take *austri* and *imber* as the subject, and *nemora* and *litora* as the object of *plangunt*, ‘lash with furious gusts,’ though we find no other example of this intransitive use.

335. How to guard against storms, vs. 335—350.—*Caeli menses et sidera*. *Caeli menses*, ‘the months of the heavens,’ i. e. the signs of the zodiac through which the sun passes, thus forming the months of the year. *Sidera* is not to be restricted to the signs of the zodiac, as the next two lines are evidently intended to give instances of the things to be observed, *Con.*, *H.*, *Wch.* Others take *sidera* to be epexegetical of *menses caeli*, i. e. *sidera menses regentia*, cf. on v. 173 & E. 2, 8; *Wr.*, *Forb.*, *K.*—*Serva*, i. e. *observa*, see in Lex. II.

336. Observe the planets’ course in the sky. Saturn, the most distant from the sun, and Mercury, the nearest to it, are named by way of example. Saturn, when in Capricorn, according to Servius, caused heavy rains, especially in Italy, and when in the Scorpion, hailstones.—*Frigida*, so called on account of its distance from the sun. *H.*—*Sese receptet*, ‘betakes itself,’ ‘retires,’ ‘withdraws.’

337. *Ignis Cyllenius*, i. e. the star Mercury, called *ignis* from his brightness, ὁ στίλβων, *Forb.*, and perhaps, by way of contrast to *frigida Saturni stella*, *Con.*—*Quos erret in orbes*, etc., ‘into what orbits Mercury may be wandering,’ i. e. its course: *orbes* is used in view of the many revolutions which Mercury makes, as being nearest the sun and therefore having the smallest orbit. Its periodic time is 87 days and 23 hours. *Wr.*, *Br.*—Some Mss. have *caeli*.

338. To avert the violence of storms, the deities, especially Ceres, are to be worshipped.—*Magnae* is an ordinary epithet of the gods, *Con.*

339. *Sacra*. Two festivals are referred to, one of which, the *Ambarvalia*, (cf. on E. 5, 75, & v. 340), was observed towards the end of April, and the other in the summer, immediately before the harvest. *H.*, *Forb.*—*Refer*,

'repeat,' 'renew,' of the yearly recurring festival, *Voss, Wr.—Operatus*, cf. on vs. 293, 206.

340. *Sub*, 'immediately after'; see in *Lex. II. B. 2*, & *Gr. § 235*, (2), & *R. 6*.—*Casum*, 'the end,' see in *Lex. II. 1*.

341. *Mollissima*, 'most mellow,' i. e. the wine of the preceding year, which had grown mellow in the winter. *Forb., K*.

342. The second clause here explains the first. *Forb., Con*.

343. *Tibi*, *Gr. § 228*, note.

344. Libations of milk, honey and wine were made to the rural deities. *H*.

345. *Felix*, 'auspicious,' i. e. a pure victim, and for that reason acceptable to the gods, *H*; such as a lamb or calf, *K*. It was led three times round the fields previous to being sacrificed. *K*.

346. *Chorus et socii*, i. e. *chorus sociorum*, *H*; cf. on *E. 2, 8*. The *socii* here spoken of are the fellow-laborers or *vernae*, *H*.

347. *Vocent in tecta*, 'invite to their houses,' thus to evince her favor by her presence, *K*.—*Neque ante*. He now speaks of the other festival in honor of Ceres, *H*, *Wr.*, *Forb.*; cf. on v. 339.

348. *Supponat*, see in *Lex. I. A*.

349. *Torta quercu*, see *tortus*, *A*. under *torqueo* in *Lex*. This was worn, according to *Servius*, in memory of man's first food. *H*, *Con*.

350. *Det motus*, see *motus*, *I. B*. in *Lex*.—*Incompositos=inconditos*, 'uncouth,' 'rude,' *Forb*.

351. Of the signs which foretell stormy weather, vs. 351—392; (wind, vs. 356—369, rain, vs. 370—392).—*Haec* refers to *aestus*, *pluvias* and *ventos*. *Wck*.

352. *Aestus*, 'heat.'—*Agentes*, 'bringing with them,' *Forb., K*.

353. *Menstrua*, 'monthly,' i. e. which performs her course in a month.

354. *Quo signo caderent*, i. e. what sign should indicate that they were about to subside. *H*. *Caderent*, see in *Lex. II. 6*.—*Quid saepe videntes*, i. e. *quo signo saepe viso*, *Forb*.—*Austri*, here for winds in general.

355. *Proprius stabulis*, i. e. nearer than if driven to their usual pastures; the object being to have them where they could soon find shelter from the storm, *Forb.*; *Gr. § 228, 1*.

356. The prognostics of wind here given are copied from *Arat. Progn. 177*, sq. *H*.—*Continuo*, etc., 'immediately on the rising of,' etc.—*Freta ponti*, 'the waters of the sea,' periphrastically for the sea, cf. on v. 327. *H*.

357. *Aridus fragor*, 'a dry crackling noise,' like that produced by the breaking of dry boughs; see *aridus, 1*, in *Lex*. and cf. *ἄρον ἄρσεν*, *Hom. II. 13, 441*, and *καρφαλίων ἄρσεν*, *Il. 5, 409. H*.

358. *Montibus*, i. e. *in silvis montium*, *Forb*.

359. *Litora misceri resonantia longe*, i. e. *misceri et resonare*, 'to be disturbed,' etc., or, *litora ita misceri, ut resonent longe*, 'to be so disturbed,' i. e. by the waves dashing against them, 'that,' etc., *Forb.*; cf. on v. 320.

360. *Sibi a curvis temperat carinis*, 'refrains from,' etc., *Gr. § 251*, & *R. 1*; cf. also *Madvig § 261*, foot-note: "*Tempero* is sometimes met with in this construction with the addition of the reflective pronoun in the dative."—*Male*, 'hardly,' 'scarcely';=*vix* or *non*, *Wr*.

362. *Clamorem ferunt ad litora*, that is, while themselves flying to the shore, and hence, i. q. *clamantes fugiunt ad litora*, 'fly screaming to the shore,' *Forb.*—*Marinae* is opposed to *in sicco*. *Con.*

363. *Notas*, 'well-known,' 'familiar.'

365. Another sign of wind, ἀκοντισμὶ ἀστέρων, shooting stars. *Forb.*

366. *Umbram flammaram*. The Latin poets, in arranging the words of a sentence, are accustomed to place near to each other those words which express opposite ideas, for the purpose of more forcible contrast, *Forb.*; see *Gr.* § 279, 5.

367. *Flammaram tractus*, from *Lucr.* 2, 206, sq.: *Nocturnasque faces caeli sublime volantes nonne vides longos flammaram ducere tractus*. See in *Lex.* 2. *tractus*.—*A tergo*, 'behind them.'

368. Another sign of wind. So *Pliny*, 18, 35, 36, enumerates as indications of a coming storm, *folia sine aura, quae sentiatur, ludentia, lanuginem populi, aut spinas volitantes et plumas aquis innatantes*. *H.*—*Caducas*, 'fallen,' *Forb.*

370. Signs of approaching rain, vs. 370—392. These also are taken from *Aratus*, 201—205, *H.*—*At Boreae*, etc. The meaning is, when it thunders and lightens from all parts of the heavens; three winds being put for all. *H., Wr., Con.*

371. *Domus*, 'the abode,' as if each of the winds had a home in the quarter of the heavens from which it blows, *Con.* According to *Voss*, the poet here follows an ancient fable, which represented the winds as deities, each having his own home in the remotest confines of earth; but in *A.* 1, 56, he adopts a later tradition, making the winds subject to *Aeolus* and imprisoned by him in caverns.

372. *Fossis*, cf. on v. 326.—*Ponto*, opposed to *rura*, *Forb.*

373. *Humida*, scil. *imbre*, *Forb.*—*Legit*, 'furls'; see 2. *lego*, *I. A.* in *Lex.*—*Nunquam imprudentibus*, etc., 'rain never injures people unawares,' i. e. 'unwarned,' because there is such a variety of signs that announce it, *H., K.*

374. *Obfuit*, cf. on v. 49.—*Vallibus imis*, to be taken with *fugere*, 'in the bottoms of the valleys,' i. e. shun it by flying to the valleys and sheltering themselves there. *Forb.*

375. *Aeriae*, 'flying high,' 'high-soaring.' This epithet applies to the usual mode of the cranes' flight, and is contrasted with *vallibus imis*, *Con.*—*Fugere* = *fugere solent*, cf. on v. 49. *Forb.*

376. This and the preceding verse are derived from *Aratus*, vs. 222, 223, translated by *Cic. de Div.* 1, 9, 15. *H.*—*Captavit* = *captare solet, captat*, 'snuffs'; cf. on v. 49, *H.*

377. *Arguta*, 'twittering,' 'chirping.' *Forb.* The swallow is always observed to fly low before rain, because the flies and other insects, on which she feeds, keep at that time near the surface of the ground and the water. *K.*—*Circumvolitavit*, cf. on v. 49.

378. *Veterem querelam*. It is possible that these words contain an allusion, as *Wr.* and some other critics hold, to the complaint of the Lycians at their change into frogs by *Latona*, *Ov. Met.* 6, 316, sq., or, as *Servius* thinks, to *Æsop's* fable of the frogs wanting a king; but it seems better, with *H., K.* and

Con., to understand *querelam* as expressing the note of the frog, constant and unvarying; 'plaint,' 'plaintive note'; *veterem* being used as we use 'old' in speaking of that which is often repeated in the same unvarying manner, as, a person's old story, old tune, etc.—*Cecinere*, cf. on v. 49. Voss observes that by using the verb *cecinerere* (pronounced by the Romans *kekinere*), the poet wished to imitate the note of the frog, *βρεκεκὶξ κοαξ κοαξ* as Aristophanes gives it. *K.* See in *Lex. cano*, II. 2.

379. *Penetralibus*, an adjective, see *penetralis*, II. in *Lex. Forb.*

380. *Terens*, 'treading often,' see in *Lex. tero*, I. B. 4.—*Iter*, 'path,' *Cerda*, *H.*, *Forb.*—*Et bibit*, etc. The rainbow was supposed to draw up moisture from the sea, rivers, etc., with its horns, and to discharge it in rain, *H.*, *Con.*; see in *Lex. bibo*, 5. The appearance of the rainbow is here one of the signs of rain, drawing up the water being assumed to be its constant function, *Con.*

381. Another sign was the ravens returning early from feeding.

382. *Densis alis*, 'with crowded wings,' *Con.*, the birds flying close together.

383. Another sign from sea-birds and swans: taken from Aratus, vs. 210, sq., *H.*—*Variae volucres* is the reading of the best manuscripts: others have *varias*. With the reading *variae* we must supply *eas* with *videas* in v. 387; see Gr. § 323, 3, (5). *Variae . . . infundere, objectare, currere, for solent infundere, infundunt*, etc., Gr. § 209, R. 5.—*Et quae*, etc., the fresh-water fowl, and especially the swans which were very numerous about the Cayster.—*Asia prata*, 'the Asian meadows,' a tract of land in Lydia on the banks of the Cayster, by whose waters it is often overflowed; cf. Hom. II. 2, 461, ἡ κόκων δουλιχοδείρων Ἀσίῃ ἐν λειμῶνι Καῦστηριον ἀμφὶ ῥέεθρα. *H.*, *K.*—*Circum*, an adverb.

384. *Dulcibus*, in opposition to the waters of the sea, mentioned in the preceding verse. *Forb.*—*Rimantur prata*, 'rummage' or 'search the meadows,' i. e. try them in every chink for food. *Forb.*, *K.*

385. *Largos humeris infundere rores*, 'pour upon their shoulders an abundance of water': *rores* implies that they make it into spray. *Con.*

386. *Caput objectare fretis*, 'oppose their heads to the sea,' i. e. 'dip' or 'plunge their heads into the water,' 'dive down': cf. *caput objectare periculis*, A. 2, 751, *Forb.*—*Currere in undas*, 'run to meet,' 'run into the waves.'

387. *Incassum*, 'wantonly,' nearly the same notion as Aratus' ἀπληστον, Varro's *inexpleto studio*, *Con.*, 'without aim' or 'purpose.'

388. *Cornix improba*; we may render *improba* 'villanous,' or as we should say 'good for nothing,' because the crow invites the rain: Ladewig gives the spirit of it in the words, *die heze*, 'the witch,' *Con.*—*Pluviam vocat*; the crow is said to call the rain, as her cry announces its coming: cf. Lucr. 5, 1084, sq. *Raucisonos cantus cornicum . . . aquam dicuntur et imbres poscere. II.*

389. *Sola secum*, αὐτὴ καθ' ἑαυτήν, 'alone by herself,' in contrast with the ravens and swans. The leisurely and stately pace of the crow is happily expressed by the measure of the verse, *Forb.*, *K.*, *Con.* The alliteration, in this and the preceding verse, is worthy of notice. Bryce imitates this alliteration in the following translation:

"And stalks in solitary state along the sapless sand."

Compare the lines in Poe's Raven:

“ In there stepped a stately Raven
Of the sainted days of yore.”

390. Signs in the lamps.—*Carpentes*, ‘spinning,’ because they drew it from the distaff as they formed the thread, *K.*, see in *Lex. carpo*, 3.—*Pensa*, see *pensus*, *B.* under *pendo* in *Lex.*

391. *Testa ardente*, ‘in the burning lamp.’ The ordinary lamps of the ancients were made of potter’s earth. *K.*

392. *Scintillare oleum*, ‘the oil flash,’ or ‘emit sparks,’ i. e. the flame fed by the oil. *H.*—*Putres*, ‘soft,’ ‘crumbling.’

393. Signs of clear weather, vs. 393—423; first negatively, by mentioning the absence of those signs whose presence would have denoted rain, vs. 395—400, and then affirmatively, vs. 401, sq.—*Ex imbrī*, ‘after the rain,’ *Wr.*, i. e. from what takes place after the rain you will know whether it is going to be clear weather or rain again, *Wr.*, *Con.*—*Soles*, ‘sunny’ or ‘fine days’: cf. *Si numeres anno soles et nubila toto*, i. e. *dies serenos et nubilos*, *Ov. Trist.* 5, 8, 31, *Forb.*—*Aperta serena*, ‘cloudless serene skies’; see *serenus*, *I.* 2, in *Lex.*

395. *Neque stellis acies videtur obtusa*, i. e. ‘neither are the stars seen with their brightness dimmed,’ for the air being free from vapor they twinkle brightly and with a clear and distinct outline, *K.*, *Br.*; cf. *Aratus*, v. 281, and see in *Lex. acies*, 2, a.

396. *Nec fratris radiis obnoxia surgere Luna*, scil. *videtur*. The commentators have found much difficulty with this passage. *Voss*, *Weh.*, *Jahn* and *Con.*, with whom *Forb.* substantially agrees, interpret it, ‘nor is the moon seen to rise beholden to her brother’s beams,’ i. e. the moon rises as bright as though she shone with her own light, and was not dependent upon the sun, (*Phoebus*). According to *Wr.* and *Ladewig*, the meaning is; the moon does not derive from the beams of the setting sun, a reddish color, portending a storm.

397. *Tenuia lanæ vellera*, ‘thin fleeces of wool,’ i. e. ‘thin fleecy clouds,’ like wool: cf. *Aratus*, vs. 206, 207, and *pendentia vellera lanæ*, *Lucr.* 6, 504, sq. See *vellus*, *B.* in *Lex.* *Tenuia*, see *Metrical Key*.

398. *Tepidum*, ‘warm’; the afternoon or evening sun. *Con.*

399. *Dilectæ Thetidi alcyones*, ‘the kingfishers dear to Thetis.’ For the story of *Alcyone* and *Ceyx*, her husband, changed by *Thetis* into kingfishers, see those words in *Lex.*, and cf. *Ov. Met.* 11, 268, sq. On the approach of a storm these birds were said to appear on the shore, spreading out their wings to the sun.

400. Respecting this sign of an approaching storm see *Plin.* 18, 35, 88, *turpesque porci alienos sibi* (i. e. *ipsis non factos*) *manipulos foeni lacerantes*. *H.* *Keightley* says the swine carry straw in their mouths to make beds for themselves, and toss the bundles about when getting the straw.—*Jactare solutos*, i. e. *solvunt et jactant*, or *jactant ita ut solvantur*, cf. on v. 320.—*Manipulos*, ‘the bundles,’ i. e. of straw, grass, etc. *H.*

401. The positive signs of fair weather, vs. 401—423. Cf. Aratus, vs. 256, sq., Plin. 18, 35, 83, *nebulæ e montibus descendentes, aut caelo cadentes, vel in vallibus sidentes serenitatem promittunt*.

402. The night owl is a sign of fine weather, *Con.* Cf. Aratus, 267.

403. *Nequicquam*, like *incassum*, v. 387, 'without purpose,' 'aimlessly,' of a prolonged objectless effort, *Con.*; 'in vain,' as if striving to bring back foul weather by its cries. *Wr.*, *Forb.*

404. *Apparet*, etc. Another sign is derived from the birds disporting, or pursuing one another in the clear air. *Hc* gives as an instance, the haliaetus, or sea-eagle, pursuing the ciris, *H.*, *K.* For the story of Nisus, changed to a sea-eagle, and Scylla transformed into the ciris, see *Nisus*, *Scylla* and *ciris* in *Lex.*, *Ov. Met.* 8, 80, sq., and the poem *Ciris*. Cf. also on E. 6, 74.—*Apparet sublimis*, *Gr.* § 210, *R.* 4.—*Liquido*, 'clear,' after the storm. *Con.*

405. *Poenas dat*, 'suffers punishment,' 'is punished.'

406. *Quacumque illa*, etc. The chase of a small bird by a bird of prey is very well depicted in these lines, 406—409. In the last, that part of the chase is described where the greater bird, having missed his pounce is obliged to soar into the air in order to make a second, and meantime the smaller one escapes as fast as it can. *K.*

407. *Inimicus*, *atrox*, two epithets.

410. As the ravens, by hurrying home, v. 381, announce rain, so their remaining at home, cawing and flying about their nests, is a sign of fair weather. *K.* Aratus, vs. 271—277; *Lucr.* 5, 1083.—*Liquidus*, 'clear,' opposed to *raucas*, 'hoarse,' *H.*—*Presso*, i. e. *coarctato*, *H.*, 'compressed,' see in *Lex. premo*, I. 10. *Presso gutture*, apparently opposed to *plena voce*, v. 388, *Con.*

412. *Dulcedine*, i. e. *voluptate*, *gaudio*, 'pleasure,' 'joy.' *H.*

413. *In foliis*, i. e. *inter folia*.—*Imbribus actis*, i. e. *abactis*, *pulsis*, 'when the rain is driven away,' *H.*; Burman explains it by *exactis*, *fnitis*, 'when the rain is spent'; *Wch.*, and *Forb.*, by *actis caelo*, 'when the rain is driven from the sky,' i. e. has descended. Cf. *G.* 2, 334.

415. *Haud equidem credo*, (scil. *hoc ita fieri*, *H.*), *quia*, etc. The poet now, in opposition to the Pythagoreans, Platonists and Stoics, who held that there was a portion of the divine mind in all animated beings, attempts to explain these acts of the ravens on the principles of the Epicureans and others, who allowed only of matter and its modifications. *H.*, *K.* Cf. on *G.* 4, 219.

416. *Ingenium*, 'natural capacity,' 'genius.'—*Aut rerum fato*, etc. This is explained by *Burm.*, *H.*, *Wch.*, *Wr.*, *Lade*, and *Con.*, as follows: *aut rerum prudentia fato*, (i. e. *a fato data*), *major*, scil. *sit illis, quam in hominibus esse solet*; 'or the foresight of things given to them by Fate, is superior in them to what is usual in men'; the gifts of Fate being thus contrasted with those from Heaven, (*divinitus*), i. e. of the Gods. *Con.* says *divinitus* is distinguished from *fato*, as Virgil is evidently alluding to the language of different philosophies,—*fato* pointing to the Stoic doctrine. Another explanation is given by *Serv.*, *Voss*, *Jahn*, *Forb.*, and *K.*: *aut (quia sit illis) prudentia (quæ sit) major fato rerum*, i. e. *cui fatum rerum pareat*, 'or rather because they have a fore-

sight superior to the fate of things,' a degree of foresight such that fate must, as it were, obey. *Aut*, see in Lex. 4.

417. As the air is condensed or rarefied, he says, a corresponding effect is thereby produced on these birds, which they signify by their notes, now hoarse, now clear, *H.*, *Forb.*—*Tempestas*, 'the weather.'—*Caeli*, 'of the atmosphere.'

418. *Mutavere vias*, ('have changed their courses'), is explained by *mobilis*, the weather and the atmospheric moisture being supposed to shift, *Con.* *Forb.* explains *vias* by *indoles*, *habitus*, 'nature,' or 'condition'; cf. *aspicienda via est caeli* (i. e. *quae sit ratio et qualitas aeris*), *Prop.* 4, 1, 103.—*Juppiter uvidus austris* denotes the condition of the atmosphere before the change. *Con.* *Uvidus austris* as it is the south winds which bring rain. *Forb.*

419. *Denset*, is the reading of the best manuscripts, but *Wr.* gives *densat* for the sake of conformity with v. 248.—*Denset erant quae*, etc., 'condenses what just now was rare, and also rarefies what was dense,' and so gathers and disperses the clouds. For the force of *et*, see in Lex. 8.

420. *Species*, 'phases,' a materialistic word, *Con.*; 'habits,' 'disposition,' *H.*, *Forb.*, *K.*—*Motus*, also a materialistic word, *Con.*, 'motions,' 'sensations.'

421. *Nunc alios, alios*, scil. *concupiebant, dum*, etc. The words *alios, dum nubila ventus agebat*, are to be taken parenthetically.

422. *Ille*, 'that,' see in Lex. II. A.

423. *Ovantes gutture*, 'rejoicing with their throats,' i. e. rejoicing in song, uttering joyful notes, *H.* Cf. v. 410.

424. The weather may also be predicted from the appearance of the sun and moon, vs. 424—437. Cf. *Aratus*, 46, sq., from which these lunar prognostics are taken.—*Rapidum*, 'fierce,' 'consuming,' 'scorching.' Cf. *E.* 2, 10; *G.* 1, 92.—*Lunas sequentes ordine*, 'the moons following in order,' i. e. the phases or changes of the moon. *H.*

425. *Crastina hora*, 'to-morrow'; *hora=tempus*, see in Lex. II., here put for *dies*, a part for the whole, *Forb.*, *K.*

426. *Insidiis noctis capiere serenae*, that is, of a night which though clear in the early part, ends in rain, and which therefore, like an ambush, presents a deceitful appearance. Cf. *caeli toties deceptus fraude sereni*, *A.* 5, 851, *H.* *Forb.*, *K.*

427. *Revertentes*, etc., 'when first she collects her returning light,' i. e. when she begins to fill anew, *K.* *Con.* cites from Tennyson; "what time the mighty moon was gathering light."

428. *Nigrum*, 'dusky.'—*Obscuro cornu*, for *cornibus*, 'with her obscure horns'; the horns of the moon being dull because the air is dusky.

429. *Pelago*, for *nautis*, *H.*

430. *Virgineum*, alluding to the virgin moon-goddess *Diana*. *Forb.*, *K.*—*Suffuderit ore* (scil. *in*), *ruborem*, for *suffuderit os rubore*, cf. on *G.* 3, 439, *Forb.* See *Gr.* § 323, 4, (b), (3); 254, *R.* 3.

431. *Vento semper rubet*, 'always reddens with the wind,' i. e. grows red whenever wind is near. *H.*, *Forb.*, *K.* *Gr.* § 249, III. *R.* or 247, 3.

432. *Auctor*, 'announcer,' 'foreteller,' *H.*, 'authority.' *K.*

435. *Exactum ad mensem*, 'to the end of the month.' See in *Lex. exigo*, II. B. 3.

436. *Votaque*, etc. It was a custom among the ancient mariners, to vow a sacrifice to the sea-gods, on the shore, provided they returned safe from their voyage, *M.—Serrati*, 'that have come safe to port,' not 'preserved' from peril as if there had been a storm: cf. *σώζεσθαι*, *Con.*

437. This verse, according to Gellius, 13, 26, and Macrobius, 5, 17, is from the Greek of Parthenius. See *Metrical Key*, and Gr. § 305, 1, (2).

438. Of the signs of the weather to be derived from the sun, both when rising and setting, vs. 438—463. Cf. Aratus, vs. 87, sq., and Plin. 18, 35, 78.—*Condet in undas*, cf. on v. 442.

439. *Sequuntur*, 'attend,' *Con.*

441. *Nascentem maculis variaverit ortum*, 'shall variegate with spots the beginning of his rising'=*primum oriens maculis infectus erit*, *Wr.*

442. *Conditus in nubem*. *Condo* is naturally constructed here, as in v. 438, as a verb of motion, since it means strictly not 'to hide,' but 'to throw together,' *Con.*; see in *Lex. II.* (β), and Gr. § 225, IV.—*Medioque refugerit orbe*, 'and shall retire,' or 'shrink from sight in respect to the middle of his disc,' i. e. shall appear concave, only the outer edge being bright, while the centre is covered with clouds. Cf. *δῶτε κῆλος ἐειδόμενος περιέλλῃ*, Aratus, v. 96, and *concavus oriens*, (i. e. *sol*) *pluvias praedicat*, Plin. 18, 35, 78, *H., Wr., Forb.*; or, 'shall recede from the middle of his disc' to the circumference, *Con.*

443. *Suspecti tibi sint imbres*, i. e. *tunc jure suspiceris imbres futuros*, *Forb.*—*Urget*, intransitive, for *imminet*, *instat* or *ingruit*, *Forb.*, 'threatens,' 'impends,' 'approaches.'—*Ab alto*, 'from on high,' 'from the high heaven.' Cf. on v. 324, *Wr., Forb.*

445. But when, at the approach of dawn, the rays of the sun burst forth separately among the dense clouds, or when the light of the early morning is pale, then hail-storms may be expected. *Br.*—*Sub lucem*, 'toward sun-rise,' 'just before sun-rise'; see in *Lex. sub*, II. B. 1., and Gr. § 235, (2), R. 6.

446. *Diversi*, 'in different directions,' 'separate,' 'scattered,' *Forb., K.*—*Sese rumpent*=*erumpent*, 'shall break forth.' *Forb.*

447. This verse is imitated from Hom. II. 11, 1; Od. 5, 1: 'Ἡὼς δ' ἐκ λευγίων παρ' ἀγανδῶν Τιθωνῶιο Ὠρυυτο.—*Croceum*. This epithet, according to Voss, does not refer (as Keightley supposes), to the yellow or orange color of the eastern part of the horizon before sunrise, but is used for the same reason that in Homer all the goddesses are clothed with purple or saffron garments; those colors being the most precious known to the ancients. Cf. 'Ἡὼς κροκόπεπλος, Hom. II. 8, 1, 'saffron-veiled Aurora.' This verse is repeated A. 4, 585; 9, 460.

448. *Male*, cf. on v. 360. *Wr., Forb.*

449. *Tam multa*, 'so very much,'=*nam plurima*, *Wr.*—Voss calls attention to the imitative harmony of this verse, *K.*, and Bryce says of it, that it is *onomatopoeic*, the words *crepitans salit horrida grando* being admirably adapted to express the jumping, pattering character of hail.

450. *Hoc*, 'this,' probably refers to what goes before, meaning generally the sun's significance; see vs. 438—440: Keightly thinks it points to what follows; what I am about to tell you.—*Etiam magis profuerit*. Aratus says, v. 158, the signs in the evening are more to be relied on than those in the morning. *Forb.*, *K.*—*Decedit*, scil. *sol*, 'is going down'; see in *Lex. decedo*, I. B. 3, b.—*Olympo emenso*, 'the heavens having been traversed by it,' 'having traversed,' etc.

451. After *nam* understand *tum*, at evening. *Con*.

452. *Errare*, 'moving fitfully about.'

453. *Euros* may mean 'wind' in general, but the south-east wind was usually accompanied with heavy rain, and was on that account very much disliked both by the Greeks and Romans. *Forb*.

454. *Sin maculae rutilo igni*, alluding to the dark and the fiery clouds.—*Immiscerier*, see *Gr.* § 322, 6.

456. *Ferre*, see in *Lex*.—*Non illa*, etc. The meaning is, Let no one at such a time venture out to sea. For the sake of giving greater animation the poet makes the caution particular and personal instead of general. Cf. *G.* 2, 315. *Non* for *ne*, see in *Lex.* (*ρ*).—*Me moneat convellere*, *Gr.* § 218, *R.* 2, & 273, 2, & (*e*).—*Per altum*, 'over,' or 'on the high sea.'

457. *Moneat*, 'tell,' 'urge.'—*Funem*, the rope by which the vessel was held. *Forb.*, *K.*—*Convellere funem*, 'to pluck away the cable,' 'unmoor.'

458. If the sun is clear at morning and evening.—*Condetque relatum*, 'and buries it' (i. e. 'ends,' 'closes it') 'after he has brought it back.' *K.*

460. *Claro*, 'making clear'; see in *Lex. clarus*, I. 1, b.

461. In fine, the sun will tell what weather the evening will bring, etc. According to *Gell.* 13, 11, and *Macrob.* *Sat.* 1, 7, *nescis, quid vesper serus vehat*, was a Roman proverb. *Forb.*—*Unde*, etc. i. e. *a qua parte caeli venturus sit ventus, qui agat nubes ita ut serenum sit caelum*. *Wr.*, *Con.*, 'from what quarter of the heaven the wind shall come which will chase away the clouds so that the sky may be clear.'—*Serenas*, see in *Lex*.

462. *Quid cogitet Auster*. The south wind is here personified. Cf. *Quodcumque minabitur Euris*, *Hor. Od.* 1, 28, 25: *Aufidus . . . diluvium meditatur agris*, *Id. Od.* 4, 15, 25, sq. *H.*, *Forb.*—*Humidus*, 'moist,' i. e. 'bringing rain.'

463. *Falsum*, i. e. *fallentem, decipientem*. *H.*, *Forb.*

464. *Ille etiam*, etc. Here commences the digression leading to a description (vs. 466—514) of the prodigies which followed the death of Julius Caesar and portended the civil war which then ensued.—*Caecos*, 'secret' 'dark.'

465. *Fraudem*, 'fraud,' i. e. 'treachery' of conspirators. *H.*—*Tumescere*, 'are rising,' 'are swelling.' The metaphor is taken from the sea, *H.*, *Forb.*

466. *Ille etiam*, etc. It would seem from the prodigies about to be enumerated, that in the year of Caesar's death there were volcanic eruptions and earthquakes similar to those which devastated Calabria in 1783, and which caused obscurity in the atmosphere of the whole of Europe for the greater part of that year. Modern astronomers, Wunderlich tells us, assert that there was an eclipse of the sun in the November of the year that Caesar was slain, but an eclipse alone would not account for the effects narrated not only by

poets but by historians; cf. Hor. Od. 1, 2; Ov. Met. 15, 782, sq.; Tibull. 2, 5, 71; Dio. Cass. 45, 17; Plutarch Jul. Caes. 69. *K.*—*Miseratus Romam*, 'compassionated Rome,' i. e. by giving warning of the civil wars to come. *H.*

467. *Obscura ferrugine*, 'with a dusky ferruginous hue', i. e. with a dusky atmosphere of the color of *ferrugo*. According to Nonius this color was iron-grey: it was often used in speaking of things pertaining to the lower world meaning dark, dusky, murky; also to denote the violet hue of the hyacinth, cf. G. 4, 183. *Forb.*, *K.*

468. *Impia saecula*, 'the impious race,' living at the time of Caesar's murder: like *mortalia saecula* in Lucretius. *Con.*

469. *Quamquam*, 'although,' it was not the sun alone which gave warning. *Con.*—*Tellus*; by earthquakes, vs. 475, 479. *Con.*—*Aequora ponti*; cf. on v. 246.

470. *Obscenae*, 'ill boding,' see in Lex. I.—*Importunae*, 'unseasonable,' and hence, 'of ill omen,' 'inauspicious,' synonymous with *obsenae*; *volucres, quae in alienum seu non opportunum tempus ruebant*, Serv., *Forb.* Compare Shakspeare, Jul. C. 1, 3; "And yesterday the bird of night did sit, even at noon-day, upon the market place, hooting and shrieking." *Con.*

471. *Cyclopus in agros*. Homer says that the Cyclops dwelt on the western shore of Sicily; a later age represents them as living, with Vulcan, in the caverns of Aetna, or on the Aeolian Isles, *Voss.*, *Forb.*; see *Aetna*, in Lex.

472. *Undantem*, 'waving,' or 'surging,' refers to the lava, *Con.*—*Ruptis fornacibus*, to be construed with *effervere*. The crater of Aetna was called *fornax*, since the whole mountain was considered as the workshop of Vulcan and the Cyclops. *Forb.*

473. *Liquefacta saxa*, referring to the lava, which on cooling hardens into stone. *H.*

474. *Armorum sonitum*, etc. The Roman garrison stationed in Germany, on the banks of the Rhine, was said to have seen an army of foot soldiers and horsemen fighting in the air, and to have heard the sound of their trumpets. The origin of this belief is to be found in the appearance of the northern lights. *H.*, *Forb.* Cf. "the noise of battle hurtles in the air," Shakspeare, Jul. C. 2, 2, *Con.*—*Germania*, i. e. the Roman garrisons on the Rhine, *Con.*

475. *Insolitis motibus*. The belief of the ancients that earthquakes took place in the Alps from time to time, (Plin. 2, 80), is confirmed by modern experience, though Heyne suggests that avalanches may have been mistaken for them. *Con.*

476. *Vox quoque*, etc. This prodigy occurred also before the city was taken by the Gauls. *K.*—*Lucos* shows that the voice was that of a deity. *Con.*—*Per lucos vulgo*, 'every where through the groves,' i. e. through many groves. *Wr.*, *Forb.*

477. *Simulacra*, 'shades' of the dead; from Lucr. 1, 124. *H.*—*Modis for in modum*, *Forb.*

478. *Sub*, see in Lex. II. B. 1.—*Obscurum*, see in Lex. under *obscurus*, I.—*Pecudesque locutae*. This prodigy is commonly related of oxen. Cf. *vocales boves*, Tibull. 2, 5, 78. *H.*, *Forb.*

479. *Infandum* calls attention to the peculiar horror of the portent last named, *Con.* See Gr. § 205, R. 10.—*Sistunt*, 'stand still,' see in Lex. II. B. 2. The cause is given in *terrae dehiscunt*, as the earth shaken down by the earthquakes filled and dammed up the streams. *H.*

480. *Illacrimat templis*, i. e. *in templis*. *Forb.*—*Ebur*, *aeraque*, i. e. the statues of the gods, made of ivory and brass. Because drops collected on them when the air was moist they were said *illacrimare* and *sudare*. *H.*

481. Unusual overflows of rivers were accounted prodigies. *Forb.*

482. *Fluviorum rex*. The Po is so styled as being the largest river of Italy, *Wr.* *Fluviorum*, see Metrical Key.

484. *Tristibus extis*, etc. 'the fibres did not fail to appear threatening in the inauspicious entrails.' The ancients derived auguries of the future from the appearance of the *exta* of the victim. *K.* *Fibrae*, according to Varro, L. L. 5, 79, and Serv. on v. 120, A. 6, 599; 10, 176, are the extremities of the liver; what the point to be observed with regard to them was, does not appear. *Con.*—*Apparere* and *manare* depend upon *cessavit*.

485. *Puteis manare cruor*, as if there were springs of blood. *Con.*—*Cessavit*, cf. on E. 1, 59.—*Et*, scil. *non cessarunt*. *Wr.*—*Altae per noctem*, etc. It was deemed a bad omen to have wolves come even so near to a city that their howling could be heard within it. *Forb.* Wolves entering Rome are several times mentioned in Livy as portents. *Con.*—*Altae urbes*, of cities in an elevated situation, with special reference to Rome, standing upon seven hills. *Forb.*

487. *Non alias*, 'at no other time,' 'never,' see in Lex. *alias*, 1, g, under *alius*.—*Caelo sereno*. Lightning in a clear sky was considered a prodigy. *Forb.*

488. *Cometae*. The Romans believed, (as some persons have done in modern times), that comets portended wars and other calamities. It may be, as Voss suggests, that by *cometae*, meteors are here meant, as comets do not usually appear in numbers. *Forb.*, *K.*

489. *Ergo*, 'therefore,' i. e. as foreshadowed by these portents. *Con.*—*Paribus telis*, because the army on each side was composed of Romans. Cf. *infestisque obvii signis signa, pares aquilas, et pila minantia pilis*, Lucan. 1, 7. *H.*

490. *Iterum* qualifies *concurrere*, *H.*, *K.* & *Con.*, the sense being, as *Con.* says, The issue of all was a second civil war. This seems more natural than to connect *iterum* with *videre* and then to explain with *Wr.* as follows: *Phillipi* was a city of Thrace, or of Macedonia on the borders of Thrace, while *Pharsalia*, where was fought the other battle to which allusion is here made, was in Thessaly, (see *Pharsalia* in Lex.); under the name of *Macedonia* (and also of *Emathia*, a part of Macedon, for the whole), the ancients sometimes included not only Macedon, but Thessaly, Epirus, and a part of Thrace, as if all constituting but one province; and hence the poet says, that *Phillipi*, a city of *Emathia* as above defined, saw two battles between the Romans, instead of saying that *Emathia* itself was a witness to them both,

as embracing within its limits both the cities where those battles were fought. *Wr., Lade.*

491. *Nec fuit indignum superis=nec diis indignum visum est*, 'it did not seem to the gods unworthy of our crime,' i. e. too severe a punishment for our cruelty towards Caesar. *Voss.* According to Heyne the meaning is, *nec diis iniquum est*, i. e. *diis placuit*. Cf. *Cui pulchrum fuit in medios dormire dies*, *Hor.* 1, Ep. 2, 39. *Con.*

492. *Emathiam*. Emathia, as a district of Macedonia, did not include within its limits either Philippi or Pharsalia, but as here used it embraces both; see on v. 490; and *Haemi campos* has here a like latitude of signification.

493. *Scilicet et tempus veniet*, ἔσται δῆλον καὶ ὅρον, 'yes, and the time will come,' 'and doubtless the time will come,' *Jahn, Wr., Forb., Con.* But Heyne and Wakefield connects *scilicet* with what precedes.

494. *Terram molitus aratro*; cf. *ferro molirier arva*, *Lucr.* 5, 932, i. e. *vertere*, *H., Forb.*

495. *Pila* is emphatic, as denoting the well-known weapons of the Roman legions. *K.*

496. *Inanes* is emphatic, as the hollowness would affect the sound, at the same time that it reminds us that the heads which wore the helmets have long since mouldered away. *Con., H.*

497. *Grandia*. It was a common opinion among the ancients that the human race from age to age was constantly degenerating in strength and size. *Forb.* In the 12th Aeneid the poet represents Turnus throwing a stone of such a size that twelve such men as lived in his time could hardly lift from the ground. *M.* Cf. in Walter Scott's *Lady of the Lake*, Canto 5:

"When each his utmost strength had shown,
The Douglas rent an earth-fast stone
From its deep bed, then heaved it high,
And sent the fragment through the sky,
A rood beyond the farthest mark;—
And still in Stirling's royal park,
The grey-hair'd sires, who know the past,
To strangers point the Douglas-cast,
And moralize on the decay
Of Scottish strength in modern day."

498. *Di patrii (et) Indigetes*, etc. A prayer for the preservation of Augustus Caesar. Two classes of gods are meant by *patrii* and *indigetes*; the former, 'the gods of one's forefathers,' (πατρώοι, ἐγγύριοι, τοπικοί,) especially the *Lares* and *Penates*, are opposed to those deities whose worship the Romans borrowed from foreign nations. The *Indigetes* are Roman heroes deified. The poet names one of each class, Vesta belonging to the former. Cf. *Ov. Met.* 15, 861, sq.: *Di, precor, Aeneae comites, quibus ensis et ignis cesserunt*, (i. e. *di patrii, Penates et Vesta*), *dique Indigetes, genitorque Quirine*, etc. *Wr. Forb.*—*Vestaque mater*, cf. on v. 163.

499. *Tuscum Tiberim*. The Tiber was called 'Tuscan,' because it rose in Etruria, in the Apennines. Thus Ovid, A. A. 3, 386, uses *Tuscum annem*, and Hor. Od. 3, 7, 28, *Tuscum alveum*, of the Tiber. *Forb.—Palatia*. Augustus Caesar had his residence on the Palatine hill, where also Romulus had resided. *Forb.*

500. *Saltem*, 'at least,' as the gods had taken away Julius Caesar.—*Everso saeclo*, 'this ruined age.'—*Juvenem*. Octavianus was at this time about 27 years old. See *juvenis* in Lex.

501. *Ne prohibete juvenem succurrere*, Gr. § 272, R. 6.—*Jam pridem*, 'long since.'

502. *Luiinus perjuriam*, etc. The ancients believed that the sins of ancestors were to be atoned for by their descendants: hence the poet represents the Romans as suffering for the crimes committed by their ancestors, the Trojans. The crime of Laomedan, king of Troy, to which he alludes, consisted in defrauding Apollo and Neptune of the reward which he had promised them for building the walls of that city, and also Hercules of what he had promised him for rescuing Hesione. *H., Wr., Forb.*

503. *Caeli regia* 'the court of heaven.'

504. *Invidet te nobis*. The meaning is, that the gods have long been desirous of associating him with their number. *Wr., Forb.—Queritur (te) hominum curare triumphos*, 'complains that you concern yourself with human triumphs.' Augustus had not yet celebrated a triumph; and *Forb.* understands *hominum curare triumphos* as equivalent, by poetic flattery, to *inter homines vivere*, as if to live and to triumph were the same thing with Octavianus.

505. *Quippe* assigns the reason why the gods grudge Caesar to the Romans. *Con.—Ubi*, for *apud quos*, scil. *homines* *H., Forb.*; see *ubi*, II. B. in Lex.—*Versum*, i. e. *confusum*, 'confounded.'—*Tot bella per orbem*. The time here referred to, and in vs. 509—511, is a. u. c. 717, *H.*, when war had again broken out between Octavianus and Sextus Pompey; when Antony was on his march against the Parthians, and when Agrippa had just crossed the Rhine and concluded the German war: but *Forb.* believes that a year later, B. C. 36, is intended. *Br.*

506. *Facies*, 'aspects,' 'forms.'—*Aratro*, the dative; cf. *honus erit huic quoque pomo*, E. 2, 53. *Con.*

507. *Dignus*, 'due,' 'suitable.'—*Abductis*, 'taken away,' to serve as soldiers. *K.*—Here and in the two following lines the subject of the Georgics is kept before the eye. *Forb., Con.*

508. *Conflantur in*, 'are melted into,' i. e. are melted down and then beaten into.

509. *Euphrates*, i. e. the Parthians and other nations dwelling on the banks of the Euphrates, and against whom Antony was then waging war. *Wr., Forb.—Germania*; cf. on E. 1, 63, and on v. 505.

510. *Vicinae urbes*, i. e. of Italy, especially of Etruria, where dissensions broke out between the different cities. *Wr., Forb.—Ruptis inter se legibus*,

'breaking the laws which had bound them together,' i. e. either the laws of civil society, *Con.*, or positive treaties of peace.

511. *Arma ferunt*, i. e. 'are in arms.' *Con.*

512. The poet illustrates the commotions in the world by a simile taken from the chariot races of the Circus. *H., K.—Carceribus.* The *carceres* were a range of stalls at the end of the Circus, with gates of open wood-work, which were opened simultaneously to allow the chariots to start. *Con.*

513. *Addunt in spatia.* Both the true reading and interpretation are here uncertain. Besides the reading in the text some manuscripts have *addunt se in spatia*, some *addunt spatio* or *in spatio*. Wagner suggests *addunt se spatio*, meaning, 'they increase their speed with the course,' i. e. the further they go the faster they run. Heyne, Forcellinus, Jacobs, Forb., K., and *Con.* supply *se*, and explain *addunt se in spatia* by, 'they give themselves to the course,' 'rush along the course.' This seems better than the explanation of Voss, approved by Ladewig, Freund and Klotz, viz. *addunt in spatia*, i. e. *spatia in spatia*, or *spatiis*, *addunt*, 'they add space to space,' and thus hasten through the course. See in *Lex. addo*, 3.—*Spatia* is to be understood of the seven circuits which the chariots were to make. *H.—Retinacula*, 'the reins.' *K.*

514. *Audit*, see in *Lex. audio*, 4. *Currus*, i. e. *equi*, see *currus*, II. 2, in *Lex.*

P. VERGILI MARONIS GEORGICON

LIBER SECUNDUS.

ARGUMENT.

- I. Subject of the Second Book, and invocation of Bacchus, vs. 1—8.
- II. Trees and plants—their modes of propagation:
 1. Natural mode (10—21), viz. spontaneous growth (10—13): by seed (14—16): from root of parent trunk (17—19).
 2. Artificial mode (22—34): viz. by suckers (22, 23): by stocks or sets (24, 25): by layers (26, 27): by cuttings (28, 29): by the trunk cut into 'lengths' (30, 31): by ingrafting (32—34).
- III. Invocation, and detailed directions as to peculiar kinds of treatment necessary for different trees and plants (35—82):
 1. Introductory address to husbandmen, and invocation of Maecenas (35—46).
 2. Means of improving trees of natural growth (47—60).
 3. How to employ artificial means of propagating (61—82).
- IV. The differences in trees and plants:
 1. Variety of species (83—108).
 2. Soils suited for different kinds (109—113).
 3. Trees peculiar to certain countries (114—135).
- V. Episode in praise of Italy (136—176).
- VI. Soils—their nature, capabilities and indices (177—258).
 1. Soils suited for the olive (179—183): for the vine (184—194): for cattle rearing (195—202): for corn crops (203—211): for almost no production (212—216): for any purpose (217—225).
 2. Index to loose or close soil (226—237): to salt and bitter (238—247): to the rich and fat (248—250): to the moist (251—253): to the heavy and light (254, 255): to the black (255): to the cold (256—258).
- VII. The vine:
 1. Directions for the preparation of the ground and for planting (259—353): trenches (259—264): nursery (265—268): setting of slips (269—287): depth of trenches (288—297): miscellaneous cautions (298—314): time for planting (315—322): praises of spring (323—345): manuring and airing of young plants (346—353).

2. General culture and treatment after planting (354—419): digging and ploughing about the young vines and propping them (354—361): pruning (362—370): hedges (371—396): ploughing of vineyard and other operations (397—419).

VIII. Various other trees and plants:—the olive (420—425): fruit trees (426—428): wild forest trees (429—457).

IX. Blessings and happiness of a country life (458—542). *Bryce*.

NOTES ON THE SECOND BOOK OF THE GEORGICS.

1. *Hactenus*, scil. *cecini*, to be supplied from *canam*, v. 2. Cf. E. 9, 1.—*Arvorum cultus*, etc., referring to the subject of Book I. Cf. G. 1, 1.

2. *Bacche*. Bacchus is naturally invoked at the commencement of this Book, as he was the god of the vine and of fruit trees generally.—*Silvestria virgulta*, ‘wild shrubs,’ i. e. ‘forest trees,’ such as the elm, poplar, ash, etc., which were planted for the future support of the vine. *Virgultum* means properly ‘a shrubbery,’ or ‘thicket of brushwood,’ but here it signifies the *virgulae*, ‘rods’ or ‘settings,’ grown up to be young trees.

3. *Prolem olivae*, ‘the offspring,’ i. e. ‘the fruit, of the olive tree.’ Observe how the poet has indicated the subjects he proposes to treat of in this Book, without expressly naming either of them, viz., the vine by Bacchus, fruit-bearing trees by *prolem olivae*, and the non-fruit bearing by *silvestria virgulta*. Br.—*Tarde crescentis*. The olive was of slow growth, whether propagated from seed or from slips. Pliny quotes a saying of Hesiod to the effect that no man who planted an olive lived to gather its fruit.

4. The invocation (vs. 4—8).—*Huc*, scil. *veni*, from v. 7.—*Pater*. This term of honor (cf. *pater D.* in *Lex.*), was very frequently applied to Bacchus, and was bestowed not on account of his appearance, as he was usually represented in the form of a beautiful youth, but because of the benefits which he was supposed to have conferred on man, with the kindness of a father.—*Lenaeae*, from *λινός*, ‘a wine-press.’—*Hic*. Virgil fancies himself surrounded by the gifts of autumn, of which he is going to sing, *Con*.

5. *Tibi*, ‘for thee,’ i. e. ‘through thy favor,’ ‘by thee.’ Cf. on G. 1, 14.—*Pampineo auctumno*, ‘with the viny autumn,’ i. e. with the grapes which autumn is yielding. *K*.—*Gravidus*, cf. on *fultus*, E. 6, 53.

6. *Floret*, ‘blossoms,’ in allusion to the various hues of the grapes and other fruits. *K*, *Voss*.—*Vindemia*, ‘the vintage,’ ‘the gathered grapes,’ i. e. their expressed juice. *K*.—*Plenis labris*, ‘in the full vessels’: the *labra* were the vessels which received the liquor as it ran from the press. *H*, *K*.

7. *Huc, pater*, etc. Gr. § 324, 16.—*Nudata*, etc. The poet represents Bacchus and himself as entering the wine-press together, and treading out the grapes. In the East, (see Isaiah 63, 1—3), and in Greece and Italy, the grapes were trodden out by men with bare feet. The practice still prevails in many parts of the south of Europe. *K*.

8. *Dereptis cothurnis*, 'stripping off your buskins.' Bacchus was commonly represented as wearing buskins: see *Bacchus* in Lex.

9. Trees are propagated in two ways—by the means provided by nature (10—21): by artificial means (22—34). Of the natural method there are three varieties; 1. Spontaneous production (10—13): 2. The dropping of the seed by the trees themselves (14—16): 3. The growth of suckers (17—19).—*Principio*, 'first,' 'in the first place.'—*Arboribus creandis*, 'for producing trees,' 'for the production of trees.' Cf. on G. 1, 3.—*Natura*, 'the means provided by nature,' 'the law.'

10. Virgil is supposed by Heyne and others to refer here to production by invisible as distinguished from visible seeds, agreeably to a distinction made by Varro, 1, 40; but from v. 49, it seems as if he believed in strictly spontaneous generation. *Con.*—*Nullis hominum*, Gr. § 212, R. 2, (5).—*Ipsae*, 'of themselves,' i. e. without any seed. Cf. on E. 8, 106.

11. *Veniunt*, cf. on G. 1, 54.—*Late* qualifies *tenent*=*tegunt*, *implent*.

12. *Curva*, by calling attention to the bends of the river, shows that the trees grow along its side. *Con.*—*Siler*, Gr. § 60, 2.

13. *Pōpus*. Observe the quantity and gender (fem.) of this word when meaning 'the poplar-tree,' as distinguished from *pōpulus*, (masc.) 'a people.' *Br.*—*Glauca*, etc., 'the hoary willows with bluish-green leaves.' This is a beautiful description of the common willow: the leaves are of a bluish green, and the under side of them is covered with a white down. *M.*—*Salicta* for *salices*. Cf. E. 1, 55.

14. *Pars*—*surgunt*, Gr. § 209, R. 11.—*Posito de semine*, 'from fallen seed,' from seed deposited casually, dropping from trees. *Con.*

15. *Nemorum*, etc. The order is, *nemorumque maxima aesculus, quae Jovi frondet*. Serv. *Nemorum maxima*, 'the largest of grove-trees,' *nemorum* being equivalent to *arborum nemoralium*, Wr. *Jovi*, 'for Jupiter,' 'in honor of Jupiter,' being, like other oaks, sacred to him.

16. *Habitaе oracula quercus*, 'the oaks regarded as oracles,' referring to the oaks of Dodona, which were reputed to give oracles, either by means of the notes of pigeons sitting upon their branches, or by the murmuring of the leaves when stirred by the wind. Cf. *quercus, oracula prima*, Ov. Am. 3, 10, 9.

17. *Pullulat ab radice*: propagation by natural suckers, called *pulli* by Cato, R. R. 51, *pulluli* by Pliny 17, 10, 12. *Con.*—*Silva*, cf. on G. 1, 76.

18. *Cerasis*, see in Lex. But the wild cherry tree was doubtless found in Italy before the time of Lucullus.—*Etiam Parnasia laurus*, etc. Observe how the poet, in making this enumeration, varies the form of expression, instead of saying, *ut cerasis, ulmis et lauro*. *Parnasia*. The finest bay trees grew on Mount Parnassus, according to Pliny. *M.* See also *laurus* and *Parnasus* in Lex.

19. *Parva—ingenti*, cf. on G. 1, 366. *Se subjicit*, cf. on E. 10, 74.

20. *Primum*, 'at first,' 'in the first instance,' before men had tried experiments. *Con.*—*His*, scil. *modis*.—*Genus*, 'kind.'

21. *Nemorumque sacrorum*, does not denote a botanical, but merely a poetical division. *Con.*

22. *Sunt alii*, scil. *modi*. These artificial modes of propagating trees are six in number: 1. *Avulsio*, (23, 24), i. e. tearing off suckers, and planting them in trenches. 2. *Infossio*, (24, 25), i. e. covering in the earth sets, with the ends either slit across in four (*quadrifidas*), or pointed. 3. *Propagatio*, (26, 27), i. e. by layers. 4. *Surculatio*, (28, 29), i. e. planting in the earth a twig or shoot taken from the topmost boughs. 5. *Consitio*, (30, 31), i. e. cutting up the stem itself into 'lengths,' and then planting the parts either whole or cleft. 6. *Institio*, (32—34), i. e. ingrafting. *Br.*—*Via sibi reperit usus*, 'experience has found out for itself by method,' i. e. by pursuing a regular course: *via=arte, ratione*, 'art,' 'method,' *Serv., H., Wr.*: but Voss, who is followed by Forb., personifies *usus*, and explains *via* by 'on her way,' 'in her progress.'

23. *Tenero* is not for *teneras*, but expresses the violence done to the tree by the artificial separation, thus contrasting it with natural propagation by suckers, vs. 17—19. *Con.*

24. *Deposuit*, cf. on G. 1, 49.—*Sulcis=fossis*, *Serv.*; see in *Lex. sulcus*, II. B. 1.—*Stirpes, sudes* and *vallos* all refer to the same thing, i. e. the sets; being either the stock of the tree, or pieces cut from the branches.

25. *Acuto robore*, 'the trunk' or 'body of the stake being sharpened,' 'made pointed,' i. e. at one end.

26. *Silvarum=arborum*, see *silva*, B. 2 in *Lex.*—*Pressos*, i. e. *depressos in terram*, *Wr.*—The Roman agricultural writers use the term *propagatio* exclusively in the sense of raising by layers. *V.* The common mode of doing this, as described by Columella, was to dig a trench and then to bend down into it a branch of the tree, leaving two or three buds on the end of the branch, which was to appear above the ground to form the tree, and rubbing off all the other buds except four at the bottom of the trench, near the lowest part of the bow (*arcus*) of the depressed branch, which were left to strike roots. In the third year the branch might be separated from the parent tree.

27. *Viva*, 'living,' 'live,' because not separated from the parent stem.—*Sua terra*, 'in their own soil,' i. e. in the soil in which they themselves, (the parent trees), are growing.—*Plantaria*, see *plantaris* in *Lex.*

28. *Summum cacumen*, 'the highest point,' i. e. 'the topmost boughs' of the tree.

29. This is the *surculatio* process, i. e. the cutting of a 'slip' or 'set' from the top of a tree or branch. *Br.*—*Referens*, 'restoring,' i. e. to its native earth. *Forb., Con.* It may however be translated 'bringing back,' as the pruner may be regarded as going forth to prune the trees and bringing back the cuttings with him. *Wch.*

30. *Caudicibus sectis*, 'the stocks being cut.' The root and branches were separated from the stem of the tree, which was then cut into pieces or 'lengths,' and these were usually split up before planting. *Br.*—*Mirabile dictu*, *Gr.* § 276, III.

31. *Sicco ligno*, 'the dry wood.' *Siccus* seems to be here used literally, the cleft pieces of the stem being considered as actually, or at least apparently, sapless: hence the expression *mirabile dictu*. Pliny tells us that olive-wood wrought and made into hinges for doors has been known to sprout when left some time without being moved. *K*. But Voss understands the trunk to be termed dry in comparison with the root and branches, which contain more sap.—*Radix oleagina* is mentioned as a specimen of the several kinds of trees which are grown in this manner. *Con*. Myrtles and mulberries were propagated in the same way.

32. *Impune*, 'without injury,' to the tree. *Forb*.

33. *Vertere*, scil. *se, in (ramos) alterius*.—*Mutatam*, 'changing its nature.' *K*.

34. *Pirum* is the subject of *ferre*.—*Prunis lapidosa rubescere corna*, 'the stony cornel cherries redden on the plum trees,' i. e. the cornel cherry is grafted on the plum. It does not appear what was the object in thus grafting upon a fruit-bearing tree this cherry, which Homer, *Od.* 5, 241, and Columella, 10, 15, describe as only food for swine, and of which Virgil himself says, *A.* 3, 649, *victum infelicem dare*: but the epithet *lpidosa* shows that *corna* is not put for *cornos*, and *rubescere* would be inapplicable to a change from the redder fruit to the less red,—the cornel cherries being of a beautiful red color. Columella also says that these cherries were used for olives. The explanation here given is that of Martyn, Jahn, *Forb.*, Lade., and *Con*. But Heyne, Voss, *Wch.*, *Wr.*, *K.* and *V.* hold that the poet is speaking of grafting plums on cornel trees; that *corna* is put for *cornos*, the fruit for the tree, like *poma* for *pomi*, *v.* 426, and that *lpidosa* is applied to the tree on account of the nature of its fruit, as having a large stone.

35. *Quare*, 'wherefore,' since art can do so much. *K*.—*Generatim*, 'according to their kinds,' as required by the different kinds of plants. *Generatim* is a Lucretian word. Cf. also, for this and the following lines; *Inde aliam atque aliam culturam dulcis agelli tentabant, fructusque feros mansuescere terra cernebant indulgendo blandeque colendo*. *Lucr.* 5, 1367. *Con*.

37. *Neu*, after a simple imperative, without *ne* or *ut* preceding, is found also in *A.* 9, 235. *Forb*.—*Segnes jaceant*, 'lie idle,' 'lie unproductive,' cf. on *G.* 1, 72.—An encouragement is added by the examples of the mountains Ismarus and Taburnus, the former of which produced excellent wine, and the latter was very fruitful in olives.—*Juvat Ismara—Taburnum*. This sentence is parenthetical. *Juvat*, 'it is delightful'; or, 'it is of use.'

38. *Taburnum*. Taburnus was a mountain on the confines of Samnium, Campania and Apulia. *Forb*.

39. *Una*, scil. *mecum, decurre*, 'run through with me,' i. e. 'accompany me in.' The metaphor is taken from navigation. See *decurro* II. *A.* (β). in *Lex*.

40. *O decus*, etc., i. e. whose friendship I deem my greatest glory. Cf. *Maecenas . . . o et praesidium et dulce decus meum*, *Hor.* *Od.* 1, 1, 2, and *Maecenas, mearam grande decus cotumengue rerum*, etc. *Id.* *Od.* 2, 17, 4.

41. *Maecenas*, cf. on *G.* 1, 2.—*Pelago* (dative) *patenti da vela*, scil. *una mecum*, 'spread the sails with me to the open sea,' i. e. 'set sail with me on

the open sea,' or, laying aside the metaphor, assist me in entering upon the boundless subject which lies open before me. By *pelagus* reference is made to the vastness of the subject of which the poet is to treat.

42. *Cuncta*, 'the whole subject.' *Con.*

43. There is here an imitation of Homer's II. 2, 488. Macrobius, Sat. 6, 3, says that Hostius, a contemporary of Julius Caesar, had already made a translation of the passage, from which he quotes, *non si mihi linguae centum atque ora sient totidem vocesque liquatae*. *Con.*—*Non*, scil. *optem amplecti*.

44. *Primi litoris oram*=*primam litoris oram*, 'the first part of the edge,' etc., 'the very edge of the shore.'—*Lege*, 'coast along.' Cf. on E. 8, 7. The poet indicates that he does not intend to go into his subject at large and in detail, but only to treat cursorily of its principal topics.

45. *In manibus*, like *ἐν χερσίν*, 'close at hand,' implying that the argument of this didactic poem, which treats of plain realities, of the earth and the fields, is easy to be perceived and comprehended, and therefore requires no long circumlocution or preamble to introduce it.—*Hic* almosts seems to imply an intention of doing so one day. *Con.*—*Ficto carmine*, i. e. a poem on a mythic subject, an epic or heroic poem.

46. *Exorsa*=*exordia*; see *exorsus* under *exordior* in *Lex*.

47. The poet here returns to the threefold division of trees naturally produced (cf. on v. 9), each of which kinds, he says, may be improved by cultivation. *Con.*—*In luminis oras*, 'into the regions of light.' This phrase is never used, says *Forb.*, except in reference to the birth of animals or the bursting forth of plants. *Br.* Compare Gray's "warm precincts of the cheerful day." *Con.*; see *ora*, I. B. in *Lex*.

48. *Laetas*, 'luxuriant,' *Br.*; cf. on G. 1, 1.

49. *Solo natura subest*, 'there is latent (*sub*) in the soil a natural power.' *Forb.* *Natura*, 'natural energy,' or 'power,' i. e. for the production of those trees. Cf. *nam penitus prorsum latet haec natura subestque*, *Lucr.* 3, 273.

50. *Inserat*, 'engraft,' i. e. with cuttings from other trees. *Con.*—*Mutata*, 'removed,' 'transplanted.' *Forb.* That simple transplantation improves a tree is stated by *Palladius*, 12, 7, and other rural writers. *Con.* But *Wch.* and *Wr.* explain *mutata* as meaning changed by engrafting, 'engrafted.'—*Subactis*, 'well prepared,' 'well dug.'

51. *Exuerint*, see Gr. § 259, R. 1, (5).—*Animum*=*naturam*. H., see in *Lex*. II. 1, b.—*Cultu frequenti*, 'constant cultivation.'

52. *Artes*, 'artificial culture,' 'kinds of culture.'

53. *Sterilis*, scil. *arbor*, which occurs in v. 57, though it is implied in what has preceded. He is referring to suckers which spring up from the roots of the tree.—*Stirpibus ab imis*; cf. *ab radice*, v. 17.

54. *Hoc faciet*, i. e. *exuet silvestrem animum*.—*Vacuus*, 'open.'—*Digesta*, 'planted out in regular order,' *ordine disposita*, *Br.*

55. *Nunc*, 'now,' i. e. in its natural state. *Con.*

56. *Crescentique adimunt*, etc., 'and rob it, as it grows up, of its fruit, and dry it up when it does bear,' i. e. prevent it from bearing fruit, or if it does bear, dry up the tree and so wither the fruit.

57. *Jam*, 'again,' 'moreover.' This use of *jam*, nearly in the sense of *praeterea*, is not uncommon. *Con.*—*Seminibus jactis=posito semine*, v. 15. It does not relate to sowing by the hand. *Con.*

58. *Venit=provenit*, cf. on G. 1, 54.—*Seris nepotibus*, cf. E. 9, 50, and on v. 294; 'distant' or 'unborn generations of men.'

59. *Poma*, 'the fruit,' generally.—*Oblita*, 'forgetting,' i. e. being deprived of, losing; cf. on v. 214.

60. *Turpes*, 'unsightly,' as being not cultivated. *II.*; hence, 'poor,' 'sour.'—*Aribus praedam*, because no men will pick them. *Con.*—*Uva* for *vitis*. *Serv.* It appears from Cic. de Sen. 15, 52, and Plin. 17, 10, 10, that vines were raised at Rome from grape-seeds. *Forb.*

61. *Scilicet* is explanatory, 'the fact is,' 'in fact.'—*Omnibus*, scil. *arboribus*, referring not only to trees of natural growth, but to those propagated artificially.—*Impendendus*, Gr. § 274, R. 8, (a).

62. *Cogendae in sulcum*, i. e. made to stand in the trenches in order: formed on the analogy of *cogere in ordinem*, and giving the notion of training and discipline, 'drilled into trenches,' *Con.*—*Multa mercede*, 'at great cost,' i. e. of labor.

63. *Sed*, etc. Some however are propagated better in one way, some in another.—*Truncis*, 'by stems,' or 'truncheons'; cf. notes on vs. 30, 31, and on v. 22, 5th mode. Gr. § 247, 3.—*Propagine*, cf. on vs. 26 & 22, 3d mode.

64. *Respondent*, 'answer,' i. e. 'succeed,' according to our own idiom, *V.*—*Solido de robore*, 'from the solid wood,' referring to the 2d mode mentioned in note on v. 22.—*Myrtus*, cf. on E. 7, 62. It is here of the 4th declension, Gr. § 99.

65. *Plvntis*, 'from slips' or 'shoots.' This may include 'suckers,' vs. 23, 24, and also the shoots mentioned in the 4th mode in note to v. 22, but is not to be confined to the former, as the oak, palm and fir do not produce suckers.

66. *Herculaeaeque arbos coronae*, cf. on E. 7, 61.

67. *Chaonïque patris*, i. e. Jupiter, to whom the oak was sacred; cf. on E. 9, 13; *Chaonii=Dodonaei*, *Con.*—*Glandes=quercus*.—*Palma*. The palm was planted in Italy not for its fruit, but for its pliant twigs, which were used for making baskets, etc., and for its shade. *Forb.*

68. *Nascitur*, scil. *plantis*.—*Abies*. The fir was much used in ship building.

69. In many manuscripts this line reads, *Inseritar vero et fetu nuci arbutus horrida*, making a hypercatalectic verse, (cf. on G. 1, 295), but it was corrected as given in the text, on the authority of the Medicean and six other manuscripts, by Wagner.—*Horrida*, 'rough,' 'prickly,' so called from its fruit, or, more probably, from its bark. *Forb.*—*Nuci fetu*, 'with the offspring,' i. e. 'with a shoot of the walnut-tree.' *Fetu* is the abl.—*Inserere*, like many verbs compounded with *in*, admits a double construction, *arbore inserere nucem* and *arborem inserere nucem*. *Forb.*

70. *Steriles*. The plane trees are called *steriles* because they bear no edible fruit. *Forb.*—*Gessere=gerere solent*; cf. on G. 1, 49. So *incanuit* and *fregere*, below.

71. *Castaneae*, scil. *flore*.—*Fagus*, the nom. pl. after the 4th declension, *Wr.*, *Forb.*, though the verb which follows it is singular, see Gr. § 209, R. 12, note 9, (8). The last syllable may however be long by caesura. *Con*.

72. *Glandemque sues fregere sub ulmis*, i. e. the oak being grafted upon the elm. *Fregere*, 'crunch.'—Modern naturalists assert that the grafts here named are impossible, and that it is only plants of the same family that can be grafted on each other. *K*. Cf. on this subject Daubeny, 156, 157: "*Columella* asserts that every tree can be grafted upon every other, provided only their bark be similar. In proof of this he states, that if a fig-tree be planted close enough to an olive, to allow of the extremities of its branches being brought into contact with the former, we may cause the olive-branches to grow out of the stump of the fig, by sawing off the trunk of the latter at a certain height from the ground, splitting with a wedge the part that remains standing, and inserting the extremities of the branches into the fissure thus occasioned. The latter will by degrees so coalesce with the wood of the fig-tree, that they may in four years' time be severed from their parent tree, and continue to live as grafts upon the fig. And this same method applies, he says, to every other tree. Pliny too observes, that we see the cherry growing upon the willow, the plane upon the laurel, the laurel upon the cherry, and fruits of various tints and hues springing at once from the same tree; whilst Palladius, in his poem *de Insitione*, particularises not only these, but various other instances in which scions have been grafted upon stocks altogether different from themselves. And yet all modern authorities concur in assigning a very limited range to the capacity of grafting one plant upon another."

73. *Nec modus (est) inserere*, etc., = *nec solemus inserere*, etc., 'nor are we accustomed to graft and to inoculate in the same manner,' 'nor are the modes of grafting and of inoculation identical'; Gr. § 275, III. R. 1, note 1, Cf. on G. 1, 213.—*Simplex*, 'one,' i. e. 'one and the same,' 'identical.' He describes the process of inoculation, vs. 74—77, and of grafting, vs. 78—82.

75. *Tunicas*, i. e. the *liber* or inner bark, *II*.; that which is under the *cortex*. *Con*.

76. *Nodo*. The bud, bursting forth from the bark and swelling up like a knot, is here called *nodus*. *Wr.*—*Sinus*, 'a cavity,' 'hollow.'—*Huc—includunt*. This expression contains the two ideas of *motion towards* and *rest in a place*.

77. *Docent inolescere*, 'teach it to grow to,' 'to unite with,' i. e. *ita efficiunt, ut inolescat*. *Forb.*

78. *Aut rursum*, 'or again'; he thus passes to the other mode of propagation, namely grafting.—*Enodes trunci*, 'the trunks free from knots,' 'the smooth stems.'—*Alte=profunde*. *Serv.*

79. *In solidum*, scil. *lignum*.—*Feraces plantae*, 'fruitful slips,' i. e. slips from a fruit-bearing tree.

80. *Nec longum tempus (est) et*. *Et*, like the Greek *καί*, is often thus used to connect two points of time immediately adjoining: see in *Lex*. II. 3.

81. *Exiit*, see on G. 1, 330, and in *Lex*. I. 2. f.—*Felicibus=fertilibus*. *Serv.*

82. *Non sua poma*, 'fruit not its own.'

83. Of the varieties existing in the several species of plants, vs. 83—108.—*Unum*, 'one and the same,' 'single.'

84. *Lotoque*. The tree here spoken of is thought by Martyn to be the *zizyphus* or 'jujube tree.' Keightley says of it: The lotus-tree grows on the north coast of Africa; it is described by Theophrastus and Polybius, and is a tree of moderate altitude, bearing small fruits, which are sweet, resembling the date in flavor. For the use of *que* see on v. 87.—*Idacis cyparissis*. The cypress was said to have been brought into Italy from Mount Ida in Crete. See on E. 1, 55. *Cyparissis* is the Greek form, instead of *cupressus*.

85. *Nec unam in faciem*. There are many varieties of olives, of which Virgil mentions only three: Cato mentions eight kinds, Columella ten, Macrobius sixteen. *Con*.

86. *Orchades* and *radii* appear to be so named from their shape. The *orchades*, (ὄρχας), are oblong, the *radii* are long like a weaver's shuttle. *Pausia* is a kind of olive which requires to be gathered before it is ripe; hence *amara bacca*. *Con*.

87. *Pomaque*. We should have expected *pomave*, but in excited or emphatic narrative the copulative conjunction is often put for the disjunctive, especially when several negative particles have preceded. *Forb*.—*Et Alcinoi silvae*, 'the orchards of Alcinous' are the same as the *poma*, unless we suppose them to convey a still more general designation, 'apples and all Alcinous' orchard trees.' *Con*.

88. *Crustumis*. The *Crustumia*, or as others call them, *Crustumina*, were reckoned the best sort of pears. *M*.; they were so called from Crustumium or Crustumium, at the conflux of the Allia and Tiber: Serv. says they were partly red. *Con*.—*Syriis*. Serv. and Pliny say they were black. *Con*.—*Volemis*, so named, according to Servius, because they were large enough to fill the *vola*, or hollow of the hand; 'hand-fillers.' *Con*.

89. He now enumerates many varieties of the vine.—*Arboribus*, i. e. the trees which supported the vine.—*Vindemia=uvae*. *H*.—*Nostris*, 'our,' i. e. the Italian.

90. *Palmite*. The *palmes* is the bearing wood of the vine; Col. 5, 6. *Con*.

91. *Thasiae*. The Thasian wine is mentioned by Pliny, as being in high esteem. *M*.—*Mareotides*, scil. *uvae*, or *vites*, the vines being put for their fruit.

92. *Hae*, 'the former,' Gr. § 207, R. 23, (*b*).—*Habiles*, 'proper for,' 'adapted to.'

93. *Passo*, scil. *vino*,=*vino e passis uvis facto*. *Con*. The wine made from raisins was called *passum*, from the grapes being spread out in the sun to dry. The manner of making it is described by Columella, lib. 12, c. 39.—*Psychia—Lageos*. These are the names of two Greek vines or grapes, but the meaning of the names is not known.—*Tenuis*. According to Heyne the meaning is 'small,' referring to the size of the clusters and of the grapes: others understand it to mean a 'light,' 'thin' wine: Serv. explains it by *penetrabile, quae cito descendit in venas*='subtle,' 'spirituous,' 'intoxicating.' This explanation,

which seems to me preferable, is approved by Voss, Forb. and Klotz, and is supported by the next line.

94. *Olim*, 'hereafter,' 'one day,' i. e. when the wine shall have been pressed out from it. *Burm., Con.*, or it may mean 'soon,' after it has been drunk. *Con.*

95. The *purpureae* are mentioned as a particular kind of grape by Col. 3, 2: of the *preciae*, which Serv. explains by *praecoquae*, 'early-ripe,' there were two kinds, distinguished by the size of the grape, Col. 3, 2, 1, Plin. 14, 2. *Con.*

96. *Rhaetica*, scil. *vitis*. Suetonius says that the Rhaetian wine was a favorite with Augustus.—*Nec*, i. e. *nec tamen*. Forb.—*Cellis Falernis*. The wine cellars are put for the wine itself. The Falernian was the best Italian wine, next after the Caecuban. *Forb.*

97. *Aminaeae*. These wines are said, by Aristotle, to have been transplanted by the Aminaeans from Thessaly to Italy.—*Firmissima vina*, 'very durable wines,' which keep good for a long time. *Forb.* Observe the apposition between *vites* and *vina*.

98. *Tmolius* seems to be here used in imitation of the Greek, like *Ἀτθίος*, *Xios*, etc., *οἶνος* being implied, *Wch., Wr., Forb.*; others supply *mons.*—*Assurgit*, cf. E. 6, 66.

99. *Argitisque minor*. This is to be connected with *sunt et Aminaeae*, etc. Of this vine there were two kinds, *Argitis major* and *minor*, so named from the size of the grapes.

100. *Tantum fluere*, 'in yielding so much juice.'

101. *Dis et mensis*, etc.; drinking did not begin till after the first course, when it was commenced by a libation. *Con.*

102. *Transierim*, Gr. § 260, II. R. 4.—*Rhodia*, scil. *vitis*.

103. *Species*, scil. *vitium*.

104. *Est numerus*, 'is there a number,'=*enumerari potest*, 'can it be numbered,' or 'told.'—*Neque enim*, 'nor indeed.'—*Refert*, 'is it necessary,' 'need we.' *K.*

105. *Aequoris*, 'plain,' 'desert.'—*Idem*, Gr. § 207, R. 27, (*a*).

107. *Violentior incidit*, 'falls more violent than usual.'

108. *Ionii fluctus*=*fluctus Ionii maris*. *Con.*

109. Of the soils suited to different kinds of trees, vs. 109—113, and of the trees peculiar to certain countries, vs. 114—135.—For the words of this verse compare Lucr. 1, 166, *ferre omnes omnia possent*, where the fact that particular places produce particular things is urged to prove that nothing can come of nothing: the fact has been mentioned already, G. 1, 50—63, where it is recognized as connected with the present condition of humanity, just as the opposite, *omnis feret omnia tellus*, E. 4, 39, is a characteristic of the Golden Age. *Con.*

110. *Fluminibus—paludibus*, ablatives of place, for *ad flumina, ad paludes*: cf. on E. 7, 66. *Forb.* The willow appears to grow in the river. *Con.*

111. *Steriles*, see on v. 70.

112. *Litora myrtetis laetissima*, instead of *myrti solent esse laetissima in litoribus*. H. Cf. G. 4, 124, and on E. 7, 62.—*Apertos* suggests the idea of *apricos*, to which *aquilonem et frigora* is opposed: he treats soil and climate together, as in G. 1, 51, sqq. *Con.*

113. *Bacchus*, see in *Lex.* 2, a.

114. *Extrenis domitum cultoribus orbem=extremas orbis partes cultas*. *Cultoribus* is the dative of the agent. The sentence is closely connected with what follows, the sense being, Look at foreign lands, go as far as you will, you will find each country has its tree. *Con.*

115. *Pictos*, 'painted,' or 'tattooed.'

116. *Divisae arboribus patriae*, 'their countries are divided among trees,' i. e. each tree has its allotted country. *Con.*

117. *Ebenum*. If Virgil meant that ebony was peculiar to India proper, Theophrastus was perhaps his authority, *Plaut.* 4, 5; but under the name of India, Ethiopia was also included. V.—*Turea virga Sabaeis*. Cf. G. 1, 57.

119. *Acanthi*. The *acanthus* here spoken of is a tree, perhaps the *acacia*, and then *baccas* would mean 'berries,' or 'seeds' in the pods: Martyn understands it of the globules of gum.

120. *Molli lana*, referring to the cotton-tree, *gossypion* or *xylon*.

121. *Foliis depectant*. It was the belief in Virgil's time, and long after, that silk, which was brought to Europe from the East, grew on the leaves of trees.—Observe the change of construction from the accusative, *nemora*, after *referam*, to the subj. with *ut*. *Forb.*

122. *Oceano proprior* is explained by *extremi sinus orbis*, and seems to imply the Homeric idea of the ocean as a great stream encircling the outside of the world. *Con.*

123. *Sinus*, 'bend,' or 'curvature,' referring to the curved eastern shore of this remotest part of the earth.—*Aera summum arboris*, 'the topmost air of the tree,' instead of, the top of the tree where it rises highest in the air.

124. *Jactu*, 'by a throw,' 'when shot.' With regard to the height of these trees Pliny says, 7, 2, *arbores quidem tantae proceritatis traduntur ut sagittis superari nequeant*.—*Non potuere*, i. e. *non possunt*, cf. on G. 1, 49. *Forb.*

125. *Et quidem=et tamen*, H., 'and yet,' 'although.'—*Non tarda*, for *strenua*, *impigra*, or the like, 'active,' 'quick.' By what figure of rhetoric is this?

126. *Tristes*, 'sour,' 'bitter.' H. Cf. G. 1, 75.—*Tardum*, 'lasting,' 'lingering,' that remains long on the tongue and palate. *K.*

127. *Felicitis*, 'happy,' 'blessed,' i. e. 'healthful,' 'wholesome,' on account of its salubrious qualities.—*Malî*, 'citron.'—*Praesentius*, see in *Lex. praesens*, C.

128. *Saevae novercae*. The Latin writers often charge stepmothers with the crime of poisoning the children of their husbands by a former marriage.

129. This line is found again G. 3, 283, on which account, and because it interrupts the connection between *praesentius ullum* and *auxilium venit*, it is supposed by Heyne and some others to be an interpolation here. But Conington justly observes that, as the external evidence against the genuineness of the line is far from strong, and there is nothing inappropriate in the sense,

poisons and incantations being frequently connected, it seems decidedly best to retain it: it will then serve as an epexegetis of *infecere*.—*Miscuerunt*, cf. on E. 4, 61.—*Herbas*, scil. *non innoxias*, i. e. *venenatas*. H.—*Non innoxia verba*, i. e. *noxia verba*, 'incantations.' H.

180. *Agit=abigit, expellit*. Forb.

181. *Faciem*, cf. on E. 1, 55.

182. *Jactaret*, see in Lex. I. B. 4.

183. *Erat* for *eset*, Gr. § 259, R. 4, (1) & (b).—*Labentia*, 'falling off.' Instead of *labentia* we should expect *labuntur*; but see Gr. § 274, 3, (a).

184. *Ad prima*, i. q. *in primis, maxime*, 'extremely,' 'in the highest degree.'—*Olentia*, see in Lex. *olens*, B. This word applies both to *animas* and *ora*, Forb.

185. *Forent*, i. e. *curant*, *θεραπεύουσι*, the same as the following verb *medicantur*, H., 'cure,' 'correct'; see in Lex. *anima*, 3.—*Illo*, scil. *malo*. Forb.—*Medicantur*. This verb sometimes governs the dative, as here, and sometimes the accusative; Gr. § 223, R. 2, 1, (a).

186. Here follows, vs. 136—176, a highly wrought patriotic effusion, enumerating the blessings which his native land enjoys, and the evils from which she is free. V.—*Silvae ditissima*, for *silvarum* Gr. § 213 and R. 5, (3). The punctuation given in the text was introduced by Reiske: the old interpretation, approved by Con., connected *Medorum silvae*, and placed *ditissima terra* in apposition; and then, as Con. observes, the *silvae* would be the citron-groves, but with the other pointing nothing more seems to be meant than general luxuriance in trees.

187. *Auro turbidus*, whose mud or sand is gold: Heyne calls it an *oxymoron*. Con.

189. *Punchaia*, a fabulous island off the east coast of Arabia, rich in myrrh, frankincense, etc. It seems here to be put for Arabia.

140. The idea conveyed is: Italy is not inferior to Colchis in fertility, and she is at the same time free from those monsters which afflicted that country. Forb., Br. The allusion is to the story of Jason, who went to Colchis for the golden fleece; where he conquered the bulls, which breathed forth fire from their nostrils, and yoked them to a plough: he also slew a vast dragon, sowed his teeth in the ground and destroyed the soldiers which arose from the dragon's teeth, like a crop of corn from seed. M.—*Haec loca*, 'these regions,' 'this country.'

141. *Satis dentibus*. According to Wr. and Forb. this is the dative, Gr. § 222, and is equivalent to *serendis dentibus*; the bulls being yoked to the plough not *after* the teeth were sown, but *before*, and for the purpose of ploughing the ground so that the teeth might be sown. Con. however takes *satis dentibus* as the ablative absolute, regarding the passage as a sort of *hysteron proteron*.—*Hydri*, 'of the dragon,' whose teeth were sown by Jason.

142. *Virum seges*, 'a crop of men.'—*Horruit*, scil. *in his locis*. K.

143. *Gravidæ*, 'heavy'=*largæ, abundantes*. Serv.—*Bacchi Massicus humor*, 'the Massic liquid of Bacchus,' i. e. Massic wine, or wine from Mount Massicus.

144. *Oleae*. See Metrical Key.—*Laeta*, 'prolific,' *Con*.

145. The idea to be conveyed by these verses, 145—148, is, that Italy produces good horses and cattle. *H*. Varro, Festus and others derive the name *Italia*, from its oxen, *ιταλοι*, (*vituli*), and Gell. 11, 1, calls it *armentosissima*, *Con*.—*Bellator*, cf. on E. 8, 13. *Bellator equus*, 'the war-horse.'—*Arduus*, i. e. *erectus, celsus*, *Forb.*, referring to the proud bearing of the horse advancing with lofty head.

146. *Albi greges*. White victims were offered to the celestial gods, and black to the deities of the lower world. *Forb.*—The waters of the river Clitumnus were supposed to have the effect of changing the color of cattle to white. *Wr.*—*Maxima*, either as being the largest victim, or as being offered on the occasion of a triumph. *Burm.*, *K*.

148. *Ad templa deum*, i. e. *in Capitolium*, *Wr.*—*Duxere*. As these white bulls preceded the triumphal car they are represented by the poet as leading the triumphal procession, though in fact they were not at its head.

149. He describes the temperate air of Italy by saying it enjoys a perpetual spring, and summer warmth in months where summer is strange.—*Alienis mensibus aestas*, 'summer in months not its own,' scil. *hibernis*. *Wr*.

150. *Bis gravidæ*. The sheep year twice in the year. *K*.—*Utilis*, 'useful for,' i. e. 'productive of.' *K*.

151. *Sæva leonum semina*, i. e. *genera*, *Serv.*, for *saevi leones*.

152. *Fallunt*, 'deceive,' i. e. they do not gather aconite by mistake, when collecting other plants.—*Aconita*. According to Dioscorides, 4, 78, aconite grew in Italy. It is probable therefore that the poet is not to be understood here as denying that this plant existed in Italy, but only as representing it to be seldom met with there, the stress being laid on *fallunt*, *Serv.*, *Forb*.

153. The words *immenso* and *tanto* show that the poet does not deny that venomous reptiles do exist in Italy, but that they are comparatively small and harmless. *Br.*—*Tanto tractu*, 'with so vast a train,' scil. *quanto in aliis terris*. *H*.

155. *Adde*, etc. To those blessings of nature already enumerated add the works of man and the men themselves. *K*.—*Egregias*, 'noble,' 'famous.' There were many more cities in Italy than in any other country of the same extent. Aelian says that it contained 1,197. *Forb.*—*Operum laborem*, 'the labor of the works,' i. e. the buildings, etc., erected with much labor, 'the laborious' or 'mighty works.' *Con*.

156. *Congesta*, i. e. *aedificata, constructa*, *Serv.*—*Manu* here implies labor, personal exertion, *Con*.—*Praeruptis saxis*. The site of many of the ancient Italian towns was on precipitous rocks.

157. *Subterlabentia*. This does not mean that the rivers flow beneath the walls and into the cities, but that they flow close by the walls. Thus when any action is performed close to the walls of a town we say it is done under the walls, *M*. The poet here refers to such towns as were built on the banks of streams.

158. *Mare quod supra*, i. e. *superum mare seu Adriaticum*.—*Quodque infra*, i. e. *inferum seu Tyrrhenum*.—*Alluit*, scil. *Italian*.

159. *Maxime=permagne*, H. Lake *Verbannus*, now Lago Maggiore, is larger than Lake *Larius*.—*Lari*, Gr. § 52.

160. *Fluctibus*, scil. *marinis*. The lake was so large that in time of storms its waves and its roar were like those of the sea, *H.—Assurgens*, i. e. *tumescens*, H.

161. *Portus*. The *Portus Julius* is meant, which was near Baiae in Campania, and which was made by Caesar Octavianus, a. u. c. 717, as a place where his fleet might be repaired in safety, after his defeat by Sextus Pompey. A communication was made between the Lucrine lake and the Avernus, and the two were thus thrown into one; the mound which separated the Lucrine from the sea was strengthened, so as to form a strong breakwater, a passage being of course left for the admission of vessels. The harbor thus made was called *Julius* in honor of Caesar and the Julian family, *Br.—Claustra*, 'mound,' 'dyke,' *K*.

162. *Indignatum*, 'expressing its indignation,' 'chafing' at the barrier.—*Magnis stridoribus*, 'loud murmurings.'

163. *Julia unda=unda Julii portus*, Con.—*Longe* may be joined either with *sonat* or *refuso*, but it is better to connect it with *sonat*. The meaning here seems to be, that the sea rushed against and was flung back by the dyke, and that the sound was heard all over the new-formed port, *K.—Refuso*, 'driven back,' 'beaten back.' Wr. is of the opinion that *re* in *refuso* denotes a change in the course of the waters, which are therefore to be understood as 'pouring in' at the opening in the mole for ships to enter.

164. *Fretis*, the dative. This refers to the passage made between the two lakes, of which Avernus was the more inland; 'the channel of Avernus,' Con.

165. Italy abounds also in metals, vs. 165, 166.—*Rivos*, 'streams,' is used to denote the abundance of the metal, *H.—Aeris metalla*, i. e. *aes*, H.

166. *Ostendit . . . fluxit*. Pliny tells us, 3, 20, that the senate forbade the working of mines in Italy, and it may be, as is supposed by Wr. and others, that the perfects *ostendit* and *fluxit* refer to this discontinuance of working, though they need only mean 'it has been known to display,' etc. Con.—*Venis*, 'in its veins,' Con.—*Auro plurima fluxit*, poetic for *plurimum auri in ea invenitur*, Forb. *Plurima*, 'abundantly,' Gr. § 205, R. 10.

167. *Genus acre virum* refers to all the tribes named.—*Pubem Sabellam*, 'the Sabellian youth,' i. e. the Sabines. Under the name 'Sabines' were included several tribes, the *Marsi*, *Peligni*, *Vestini*, etc., which derived their origin from the Sabines, Forb.

168. *Malo* for *malis*, *aerumnis*, *laboribus*, *κακοπαθεία*, H., 'to hardship,' for they inhabited a barren and rocky country.

169. *Decios*, *Marios*, etc. All these heroes saved Rome in extreme peril, the Decii from the Latins, Marius from the Cimbri, Camillus from the Gauls, the Scipios from Carthage; and so Octavianus saves her from her enemies in the East, Con. Three of the Decii, the father, son, and grandson, devoted themselves at different times, for the safety of their country; the first in the war with the Latins; the second in the Tuscan war, and the third in the war

with Pyrrhus, *M.*; see also *Decius* in *Lex.*—*Marios*—*Camillos*. These plurals are used to denote men of the kind of Marius and Camillus, *Wr.*, *Forb.*

170. *Scipiad*as. Respecting the two Scipios see in *Lex.* *Scipio*, II.—*Duros bello*, i. e. *induratos ad bellum*, *bello* being the dative, ‘inured to war,’ *H.*, *Wr.*

171. The poet here refers to the journey of Octavianus, a. u. c. 724, and soon after the battle of Actium, through Egypt and Syria into Asia, where he spent the winter near the Euphrates and arranged the affairs of Asia, *H.*—*Oris*, i. q. *regionibus, terris*, *Forb.*

172. *Imbellem*, ‘unwarlike,’ ‘unfit for war,’ cf. *molles Sabaei*, G. 1, 57, *H.*, an epithet denoting contempt: but Voss, who is followed by Jahn and *Forb.*, takes it to mean ‘dispirited,’ by defeat.—*Arcibus*, referring to the city of Rome, built on seven hills, *Wr.*—*Indum*, meaning the Parthians and other Eastern nations who sided with Anthony in the battle at Actium, *Forb.*

173. *Salve*, etc. He addresses Italy as if it were a goddess, *H.*—*Saturnia tellus*, cf. on E. 4, 6.

174. *Tibi*, ‘for thee,’ ‘in thy honor.’—*Res antiquae laudis*, because, as Servius says, *apud majores in ingenti honore fuerat agricultura*.—*Res laudis et artis*, i. e. a subject both held in honor and practised; *artis*, the art of agriculture.

175. *Sanctos ausus recludere fontes*; implying that he is the first to write a Latin poem on the subject of agriculture. Poets were said to derive their inspiration by drinking from the fountain sacred to the Muses; and those who treated of a new subject were regarded as ‘unsealing its spring,’ *Wr.*

176. *Ascraeum carmen*. Hesiod, who was born in Ascra, a village of Boeotia, wrote the “Works and Days,” an agricultural poem; hence Virgil calls his *Georgics* ‘an Ascraen poem,’ *Br.*

177. Of the different kinds of soil, the power of each, by what color known, their productions, etc. vs. 177—258.—*Locus*, see in *Lex.* II. B.

178. *Quis* is here used adjectively for *qui*, Gr. § 137, 1.

179. Soils suited for the olive, vs. 179—183. “The fittest soil for the olive is one of gravel mixed with chalk, but in reality a much richer soil, if not necessary, will suit it well. Its peculiar merit, however, is that it thrives when the soil is too barren to afford abundant crops of other kinds, and hence it covers the bleak hills in the south of France, the slopes of the Apennines, and the mountains of Greece,” *Daubeny*.—*Difficiles*, opposed to *facilis* in v. 223. Both *difficiles* and *maligni* are metaphorical, ‘churlish’ and ‘niggardly,’ *Con.*, i. e. hard to get any thing out of, and unfruitful.

180. *Tenuis*, ‘meagre,’ ‘lean,’ ‘hungry.’—*Arvis*, scil. *sunt*.

181. *Palladia*, cf. on G. 1, 18.—*Silva* seems to have no particular force, a sort of ornamental variety for *arbore*, *Con.*—*Vivacis*. As the olive is slow of growth (see on v. 3), so it is long-lived. Pliny, 16, 44, speaks of it as an allowed fact that olives live two hundred years, *Con.*

182. The presence of the wild olive shows that the soil is good for the cultivated, *Con.*—*Indicio est*, see in *Lex.* *indicium*, II.—*Oleaster*. The oleaster is not to be confounded with the plant cultivated in our gardens under that name, *M.*

183. *Plurimus oleaster=permulti oleastri*, cf. on E. 7, 60.—*Baccis*, scil. *oleastri*, Wr.

184. A rich soil is suited for the vine, vs. 184—194.—*Uligine*. Servius says this is *terrae humor naturalis*, the natural moisture of the earth.

185. *Quique* does not represent a second kind, but this and the following *quique*, v. 188, form an apposition to v. 184, Br.—*Fertilis ubere*, ‘abounding in fertility,’ ‘of abundant fruitfulness’; see 1. *uber*, II. C. in Lex.

186. *Cava convalle*, ‘in the hollow valley,’ referring as well to the land on the sides as to that in the bottom of the mountain hollow; see on the next verse.

187. *Despicere*. The poet conceives himself on the summit of the mountain, and looking down upon the valley.—*Liquuntur=defluunt*, Wr.

188. *Felicem*, i. e. *fecundantem*, ‘fertilizing,’ II.—*Felicem linum* forms a contrast to *tenuis argilla*, above; Con.—*Quique editus austro*, scil. *campus*, from v. 185, K.—*Editus austro* for *ad austrum*, ‘rising to the south.’ Authorities were divided as to the best aspect for a vineyard, Con.

189. *Curvis invisam aratris*; because its long roots impede the ploughs, K.

190. *Fluentes*, cf. on v. 100, ‘flowing with,’ ‘abounding in.’

191. *Fertilis urae*, like *fertilis frugum pecorisque*, Hor. Carm. Saec. 29, Con. See Gr. § 213.

192. *Pateris libamus et auro*. See Gr. § 323, 2, (3). Cf. on E. 2, 8. In explaining this and similar expressions by hendiadys, we must bear in mind that such figures are not so much rules which the poets followed, as helps devised by the grammarians for classifying the varieties of language in which the poets indulged: the two nouns may generally be combined in translation, being resolved into a noun with its epithet, or a noun with another in the genitive, as here, ‘golden bowls,’ or ‘bowls of gold,’ Con.—The best wines, particularly the Chian and Falernian, were used in libations, Forb.

193. *Pinguis Tyrrhenus*. Servius explains *pinguis*, ‘*victimarum scilicet carnibus*.’ Tuscan flute-players were employed at Rome to play when sacrifices were offered, H.—*Ebur*, i. e. *tibia eburnea*, either made of or adorned with ivory, see in Lex. *ebur*, B. 1.

194. *Pandis*, ‘curved,’ ‘hollow.’—*Fumantia*, ‘reeking,’ Con., referring to the natural heat of the *exta*, as being just taken from the body of the newly slain victim, Wr., Forb. But Servius understands it of the heat acquired in cooking the entrails, which he speaks of as boiled before being offered, Con.—*Reddimus*, ‘pay,’ ‘offer.’ *Reddere* is said by Servius to be the technical word for laying the entrails on the altar, Con.

195. Of good pasture-lands, vs. 195—202.—*Studium tueri*, scil. *est tibi*, ‘you are desirous to keep,’ or ‘rear.’ See Gr. § 275, III. R. 1., note 1, and cf. on G. 1, 213. *Tueri*, *ut servare*, *eo sensu, quo est nutrire, alere*, H.

196. *Fetus ovium*, i. q. *oves*, K.—*Urentes*, ‘drying up,’ ‘withering.’ The ancients supposed that there was something either in the bite or the saliva of the goat poisonous to trees, especially to vines and olives.—*Culta*, ‘the cultivated trees’ or ‘plantations.’

197. *Saturi*, see in Lex. I. B. 2.—*Longinqua*, scil. *arva*, 'the distant pasture-grounds.'—Tarentum, (Taranto), at the head of the bay of the same name, was famed for the fertility of its soil, *Br*.

198. *Infelix Mantua*, see Argument E. 1.

199. *Herboso flumine*, i. e. *Mincio*, cf. E. 7, 12, 13.

200. *Deerunt*, cf. note on *deerraverat*, E. 7, 7.

201. *Et, quantum*, etc. This is a poetic exaggeration; but Varro (R. R. 1, 7), quotes a statement that in the plains of Rosea a pole left lying on the ground one day was overgrown by the grass the next day, *K, Con.*—*Longis diebus* and *exigua nocte* are opposed, *Con*.

203. Land fit for corn, vs. 203—211.—*Fere*, see in Lex. II. B. 2. It is to be taken with *optima frumentis*. The meaning, according to Wagner, is *solet optima esse nigra, si eadem pinguis est et putris.*—*Presso sub vomere*, cf. on G. 1, 45.

204. *Putre*. A soil at once fat and loose answers to the description of that which Virgil terms *putre*, being naturally in that condition which it is our business in other cases to bring about by art, *Daubeny.*—*Hoc imitamur arando*, 'this we endeavor to effect by ploughing,' i. e. to make the ground loose or crumbling.

205. *Non ullo ex aequare . . . aut unde*; for *non ullo ex aequare (quam e tali)*, . . . *aut (ex illo), unde*, *Forb.* *Aequore*. Cf. on G. 1, 50.

206. *Tardis* may not only express the naturally slow movement of the oxen, but may also imply the great weight of the load and the size of the cart, *H.*—*Juvenis* is in the dative, by a Greek construction, according to *Wr.* and *Forb.*, *decedere* being construed like a passive, (Gr. § 225., II.), and *decedere juvenis* being equivalent to *devehi a juvenis*: it seems better with *Con.*, to take *juvenis* either as an ablative of manner, Gr. § 247, 2, or as an abl. of the agent, Gr. § 248, R. 2 & 3; *decedere*, in the latter case, being equal to *devehi*.

207. Ground lately cleared from timber is another kind of soil which is good for corn.—*Iratus*. This epithet seems to be added to express the anger or impatience of the ploughman, who sees his land overgrown with wood, which otherwise might bear good crops of corn, *M.*—*Devexit et evertit . . . eruit*, for *devexit evertens, eruens*, i. e. *exstirpans*, cf. on E. 6, 20.

208. *Ignava*, see in Lex. *ignavus*, II.

209. Cf. *Frondiferasque domos avium*, *Lucr.* I. 19.

210. *Altum petiere*, 'seek the heavens,' 'fly aloft.' The tense does not denote rapidity, as in G. 1, 330 and above v. 81, but is determined by that of the preceding verbs, *Con*.

211. *Rudis*, 'untilled,' hitherto uncultivated.—*Enituit*, 'looks trim,' 'neat,' *Con.*; or 'begins to shine,' as a rich soil does when newly ploughed, *Wr.* *Enituit*, like the perfects preceding is aoristic, *Con.*, cf. on G. 1, 49.—*Impulso vomere*, 'when the ploughshare is driven into it'; cf. v. 203, and G. 1, 45.

212. *Nam*. The connection is: these are the best kinds of soil for corn, and not those of a different nature, for, etc. *Forb.*—*Ruris*, 'field.'

213. *Casias*, cf. E. 2, 49. But Martyn thinks the 'mountain widow-wail' is meant here.—*Rorem*, see Lex. II. 2; rosemary, a favorite plant with bees, *Daubeny*.

214. *Tofus*, 'the tufa,' a porous and crumbling stone. The construction is, *Tofus et creta negant alios agros aequae ferre serpentibus cibum, scilicet, ac ipsi, tofus et creta, ferunt*. Here, as is frequently the case with the poets, reason and speech are attributed to inanimate objects, *H*; cf. v. 59, and on E. 5, 27.—*Exesa*, 'eaten out,' 'hollowed.' Heyne thinks the poet alludes to natural cavities, but there seems to have been an opinion that the serpents ate the *creta*, 'potter's clay,' *K*.—*Chelydris*, 'water-snakes,' these were venomous and noisome serpents, with a hard skin like a tortoise, from *χέλυς* tortoise, and *ὄδωρ*, water, *Forb*.

215. *Aequae*, 'to an equal extent,' 'as much.'

216. *Et (aequae)*, 'and in such abundance,' *Br*.

217. Of the best kind of land, fit for vines, olives, cattle and corn, vs. 217—225.—*Nebulam* and *fumos* both refer to the same thing, viz. the light mist which the heat of the atmosphere draws up from lands which contain moisture, *K*. Houldsworth, in his "Observations" on Virgil, as quoted by Bryce, states that the "Campania Felix generally has a thin mist hanging over it some part of the day, which preserves it from being dry, though continually cultivated. And though there is scarce any running water over so large a tract, yet its own natural moisture, (and that without dampness), still maintains it rich and fertile. This mist, flying like smoke from the foot of Mount Vesuvius and the Surrentine hills over the Campania, is so frequent, that it has often put me in mind of this description." The poet seems to have taken this district as the type of a rich and fertile soil, *Br*.

219. *Suo semper viridi*. Some of the manuscripts and many of the earlier editions have *suo viridi semper*; but the reading in the text is supported by the authority of the best manuscripts and also by the following reasons: first, by *Wr.*, that *semper* is usually placed immediately after the personal or relative pronoun, cf. E. 1, 7; 3, 62; 5, 74; and second, by *Forb.*, that an adverb always precedes the adjective which it qualifies, unless the adjective is the emphatic word, Cf. Gr. § 279, 15, (a) & 16. Voss and *Wr.*, on the authority of one manuscript, adopt the reading *viridis*, which could be understood as used proleptically for *viridem se vestit*, i. e. *vestit se gramine, quo fit, ut vireat*, (cf. on G. 1, 320); or *viridis se vestit* might be regarded as a more elegant form of expression for *viridis est*, *Wr.*—*Suo*, 'its own,' i. e. natural. *Semper viridi*, 'ever green.'

220. *Salsa robigine*, 'salt rust,' i. e. rust occasioned by salt.

221. *Intextet vitibus ulmos*, cf. E. 2, 70.—222. *Oleo*, abl.

223. *Facilem*, 'friendly to,' i. e. yielding abundance of food, cf. on v. 179.—*Patientem vomeris*, 'submissive to the ploughshare,' i. e. easily tilled, and hence suited to raising corn.

224. *Vicina Veservo ora*. The eruption of Vesuvius, by which Herculaneum and Pompeii were destroyed, did not take place till more than a century after

the writing of the Georgics, and the country about it was then one of the most charming in Italy, *K*.—*Ora*, 'the region,' 'the country.'

225. *Vacuis*, 'thinly-peopled.'—*Clanius*, i. e. the people dwelling on its banks, cf. on *G*. 1, 509.—*Non aequus*, 'not kind,' 'unkind'; see *Clanius* and *Acerrae* in *Lex*.

226. Of the ways by which different kinds of soil may be known, vs. 226—258.—*Quamque*, scil. *terram*, from v. 203, *K*.

227. *Rara sit*, etc. The construction is; *si* requires, *rara* ('loose') *sit an supra morem densa* ('stiff'), *ante locum capies*, lines 228 & 229 being parenthetical.—*Supra morem*, 'unusually,' not 'excessively.'

229. *Magis with densa*, answering to *rarissima quaeque*, *Con*.

230. *Capies*, 'choose,' 'select.'—*Alte*, 'deep.'

231. *In solido*, 'in the solid ground,' as the experiment could not be fairly tried if the ground was hollow, *M*.—232. *Aequabis*, see in *Lex*. 1, c.

233. *Si deerunt*, scil. *arenae*, 'if the sand is wanting,' i. e. if there is not enough to fill the pit.—*Rarum*, etc. The construction is, *rarum erit uber*, *pecorique aptius et vilibus almis*; *uber*, i. e. *ubertas*, *uber et fecundum solum*, being here equivalent to *humus*, *solum*, 'the soil,' *H*.

234. *Negabunt*, scil. *eae (arenae)*, etc., i. e. if they cannot be replaced; cf. note on v. 214.

235. *Scrobibus*, i. e. *scrobe*, the plural for the sing.; here used as a synonym for *puteus*, v. 231, *K*.—*Superabit*, 'be in excess,' i. e. be a surplus of it; or 'be left over,' 'remain'; see in *Lex*. I. 2 & 3.

236. *Cunctantes=tenaces*, 'tenacious,' 'stubborn,' *Wr*.—*Terga*, cf. on *G*. 1, 97.—*Crassa*, 'stiff.'

237. *Proscinde*, cf. on *G*. 1, 97.

238. "The sweetness of a soil is estimated by its communicating no unpleasant taste to water that has filtered through it. The presence of this flavor would be occasioned by certain salts noxious to vegetation, such for instance as alum or sulphate of iron, which Virgil seems to allude to in the following lines, (vs. 238—247). The presence of these latter salts would be more common in the volcanic soil of Italy than elsewhere, the sulphurous fumes rising through the ground being a constant source of sulphuric acid, which would produce alum and sulphate of iron with the bases with which it came into contact." *Daubeny*.

239. *Frugibus*, the dative.—*Infelix*, cf. on *E*. 5, 37.—*Mansuescit arando=aratione*, 'grows mild by ploughing,' i. e. by being ploughed, by cultivation; see *Gr*. § 275, I. R. 2.

240. Both grapes and apples degenerate in such a soil.—*Nomina*, 'name,' for 'character,' *Serv.*, *Burm.*, *Con.*, and others; see in *Lex*. II. A. 2. Both *genus* and *nomina* are metaphors from nobility, *Con*. *Forb.* thinks that *nomina* means the 'names' by which they had been known before becoming degenerate.

241. *Tu*. The personal pronoun here gives force and calls attention, *K*.—*Spisso vimine qualos*, 'baskets with close rods,' i. e. closely-woven baskets, *K*.

242. *Colaue prelorum*, 'and the strainers of the wine-press.' *Cola* is con-

nected to *qualos* epexegetically, 'the closely woven baskets,' (to wit), 'the strainers of the wine-press,' *Wr.*, *qualos* and *cola* appearing to be used here for one and the same thing, and the plur. for the sing.—*Fumosis tectis*. When not in use they were hung up under the roof to prevent their being injured by worms or moisture, *Forb.*—*Deripe=sume*, *H.*

243. *Huc*. As there is no verb of motion we might have expected *hic*, but the form of expression is abbreviated, instead of *huc infundantur et calcentur*. *Ager*, i. e. a portion of it.—*Malus*: he assumes the bitterness, which he calls malignity, (cf. *sceleratum frigus*, v. 256), of the soil, both in making the experiment and in the result, where a prose writer would of course have expressed himself hypothetically, *Con.*—*A fontibus undae*, i. e. *undae fontanae*, *Wr.*

244. *Ad plenum*, 'to the full,' 'to the top,' *H.*, *Wr.*, *Con.* and *Klotz*; rather than 'copiously,' or 'abundantly.'—*Calcentur* seems to mean here 'pressed,' not 'tread' or 'trampled'; see in *Lex.* 4.

246. *At*, i. q. *autem*, see in *Lex.* *at*, remarks at the beginning, and I.—*Sapor*, scil. *aquae expressae*, *H.*—*Indicium faciet*, 'will make disclosure' or 'discovery.'—*Sapor manifestus faciet* for *manifeste*, qualifying *faciet*, *Con.* But *Jahn*, *Wr.* and many others connect *manifestus* with *amaror*.—*Ora tristia tentantum torquebit*, 'will distort the wry faces of those trying it,' *tristia* being proleptic, (cf. on *G.* 1, 320), i. e. 'will twist awry the faces of the tasters.' *Tristis* shows the effect produced by the bitter taste, while it continues.

247. *Sensu*, 'by the sensation.'—Some *Mss.* have *amaro*.

248. *Denique*, 'finally.' He now gives the third and last of the experiments, described by him, for ascertaining the qualities of different soils. *Daubeny* says: "Another indication of fatness (of the soil) is its glutinous quality, sticking like pitch to the hand."

249. *Manibus jactata*, 'when tossed about with the hands,' i. e. when thrown to and fro between the hands; from one hand to the other.

250. *In morem*, see *mos*, II. A. in *Lex.*—*Lentescit*, 'becomes viscous,' 'adheres.'—*Habendo*, 'when being held' in the hands, 'in handling,' cf. on v. 239.

251. *Majores*, 'higher than usual,' hence, 'rank.'—*Ipsa*, 'of itself,' i. e. without the aid of manure.—*Iusto laetior*, 'more fertile than is right,' 'too fertile.' *Gr.* § 256.—*Herbas*, 'grass,' 'herbage.'

252. *Ah nimium*, etc. Observe how elegantly the poet expresses the thought: such land is undesirable; cf. on *G.* 1, 456. *Nimium* is to be taken with *fertilis*.

253. *Neu se ostendat*, 'nor' (as mine) 'show itself.'—*Primis aristis*, 'in its first crop,' i. e. when it is first brought under tillage, *Con.*

254. *Tacitam*, for *tacite*; see *Gr.* § 205, *R.* 1, & *R.* 15, (a), 'silently,' i. e. without any external evidence, such as the crops produced by it.

255. *Promptum est*, see *promptus*, *B.* 2, under *promo* in *Lex.*—*Praediscere*, i. e. before cultivation.—*Oculis*, dat. with *promptum*, or abl.

256. *Cui* for *cuique*, *Wr.* and *Forb.*—*Exquirere*, 'to search out.'

257. *Taxique nocentes*, cf. on *E.* 9, 30.

258. *Pandunt vestigia*, 'disclose signs,' 'exhibit traces.'—*Nigrae*. Martyn is of the opinion that *niger* is used because the berries of the common ivy are black, when ripe. Cf on E. 3, 39; 7, 38. But Forb. refers to E. 6, 54.

259. Of the preparation of the ground for a vineyard, and of planting, vs. 259—353.—*His animadversis*, i. e. *agri qualitate deprehensa*, Serv.—*Multo ante*, 'long before,' scil. *quam seras quidpiam*, Wr.

260. *Excoquere*, 'to bake,' i. e. to let lie exposed to the sun and weather, K., cf. G. 1, 64—66.—*Magnos montes*. The poet enjoins unsparing labor: no matter how large the hill, which is to be planted with the vine, it must all be intersected with numerous trenches.—*Concidere*, 'cut up,' 'cut to pieces.'

261. *Ante*. Supply *multo* before *ante*, from v. 259, Wr.

262. *Laetum*, an epithet marking the vine's luxuriance, cf. on E. 7, 48.—*Optima*, etc. He now gives the reason for the precept contained in the preceding verses, to expose the soil to the weather, cf. v. 204.—*Putri solo*, ablative of quality, Gr. § 211, R. 6.

263. *Id*, i. e. *ut putre fiat solam*.—*Curant*, 'cause to be done,' 'effect.'

264. *Labefacta*, i. e. *pastinata*, Forb.—*Jugera*, 'the acres,' i. e. the ground where the vineyard was to be planted.

265. *Si quos haud ulla viros vigilantia fugit* is a poetical variety for *si quos prae vigilantia nihil fugit*, Con.; i. e. those who take every precaution select for the nursery of the vines a place in which the soil is similar to that of the future vineyard.

266. *Locum similem*, in apposition alternately, as it were, with each of the two causes that follow, *ubi—seges* and *quo—feratur*, a like spot for the nursery, and a like spot for the vineyard, Con.—*Prima=primum*, 'at first,' opposed to *mox*: *seges*, 'the vine-crop,' nursery of young vines, Con.

267. *Arboribus*, 'for the trees,' i. e. those which are to support the vine; cf. on v. 89.—*Et quo*. In prose we should have had *locum similem ei, quo mox*, etc., instead of *locum similem et quo*, H.—*Digesta feratur*, i. q. *digeratur et feratur*, or, as this is a *hysteron proteron*, *feratur et digeratur*, 'may be carried and planted in regular rows,' Gr. § 274, 3, (b).

268. *Subito* goes with *mutatam*, Con.—*Semina*, 'the young vines.'—*Matrem*, i. e. the earth that gave them nutriment, K.

269. *Quin etiam*, etc. They even go so far as to mark on the bark of the plant the position in which it stood with respect to the cardinal points; putting a mark, for instance, on the side facing the north or south, in order that they may give it the same position when transplanted, K. The idea of the importance of replanting trees with the same relative position which they before occupied, is held also by Theophrastus, 2, 7; Columella, 5, 6, 19, 20, and Palladius, 3, 19; but is dissented from by Pliny, 17, 11, 16.—*In cortice*, scil. *plantae*. Serv.

271. *Quae terga*, 'the back which,' (the plural for the singular), i. e. the part which, the plant being spoken of as a person, turning his back to the cold of the north, *Lade*.—*Axi*, see in Lex. 2, b.

272. *Restituant*, scil. *plantas*.—*Adeo in teneris consuescere multum est*, 'so

powerful are habits formed in tender age'; *in teneris* having the force of *in teneris annis*, Con.

273. Before planting it should be determined, (in view of the soil, the different kinds of vines, etc.), whether to make the vineyard on the hills or on the plain. This preliminary in strictness precedes that in v. 259, sq.

274. *Metabere*, see in Lex. II. 1.—*Campi* is the same as *plano*, and the emphatic word.—*Pingues* opposed to the light soil of the hills, Con.

275. *Densa* for *dense*, Serv., see Gr. § 205, R. 10.—*In denso*, etc. This may be interpreted 'in a dense soil,' *uber* being taken as equivalent to *solum*, (cf. on v. 233); or, as is preferable, *in denso*=*in loco denso consito*, 'in a thickly planted place,' 'when thickly planted,' *segnior ubere* being then construed together, (Gr. § 250), 'more sluggish as to fertility,' 'less prolific.' "The distance between the rows will depend upon the sort; but here Columella and Virgil appear to be at issue, the former recommending that if the soil be poor, they be planted at intervals of five; if of middling quality, of six; if rich, of seven feet." *Daubeny*.

276. *Sin*, scil. *metabere*, H.—*Supinos*, see in Lex. B. 2.

277. *Indulge ordinibus*, i. e. *ordines effice largiores*, Serv., 'give your rows room,' 'set them apart'; see in Lex. *indulgeo*, I.—*Nec secius*, etc. This is a passage with which commentators have been much perplexed. Conington's explanation appears to be the best: "The order of the passage is probably *nec secius (quam si densa seras) omnis secto limite via, arboribus positus, in unguem quadret*:—let each avenue with drawn line, as you set your trees, exactly tally'—let the line of each avenue that you draw exactly tally with the rest.' *Secto via limite* then will=*via secta*. Nothing more than regularity is prescribed in these two lines so understood; the simile of the legion, which follows, shows that the *quincuncialis ordo* is intended. If with Martyn we press the distinction between *via* and *limes*, making the latter mean the transverse path, which is to cut the former at right angles, the construction must be *omnis via, secto limite*, (i. e. *quum limes sectus fuerit*), *quadret (cum eo limite)*. But there would be some awkwardness in this abl. abs. following *arboribus positus*, and the language would still not be quite precise, as a *quincunx* would not be represented by a number of parallel lines with cross lines at right angles. *In unguem* goes with *quadret*." *In unguem*, see *unguis* in Lex. *Arboribus*; cf. on v. 89. Weh. and Lade. also supply the same thought after *nec secius*. Forb. refers *nec secius* to *indulge ordinibus*: give room to the rows, and 'not less,' i. e. with no less care than you use in doing this, see that all the paths correspond. Heyne makes *nec secius*=*etiam, arboribus*=*vitibus, limite secto*=*linea ducta, (quae ordines facit)*, and takes in *unguem* with *positus*. Wr. explains it thus: *nec secius arboribus in unguem positus, omnis via, secto limite, quadret*, 'and not less than trees planted exactly, let every path, when a cross path is made, agree with it,' i. e. let all the corresponding paths, between the different rows of trees, be of equal width, as in the *quincunx*: thus making *arboribus* the abl. after *secius*, Gr. § 256, and giving to *limes* and *via* substantially the same signification.

279. *Ut=veluti*.—*Longa*. The legion is called *longa* by anticipation, for it

is only after the cohorts have been divided into maniples and these maniples have been extended, that the legion, which usually marched in a square, becomes extended. The position of the *hastati*, *principes* and *triarii*, when the army was drawn up for battle, represents the *quincunx* order of planting:

<i>Hastati</i>	□	□	□	□	□
<i>Principes</i>		□	□	□	□
<i>Triarii</i>	□		□	□	□

280. *Stetit*, 'has taken its position in the ranks.'—*Agmen* is the column in order of march, which deploys into *acies*, or line of battle, *Con.*

281. *Directaeque acies*, 'and the army is drawn up in battle array.'—*Late tellus fluctuat aere*, poetically, for *aeris*, i. e. *armorum*, *fulgor fluctuat, coruscat in terra, dum moventur arma et agitantur*, Forb., see *fluctuo* in Lex. I.

282. *Aere renidenti tellus*; cf. *Aere renidescit tellus*, Lucr. 2, 326.—*Miscent proelia*, scil. *militēs*; see in Lex. *misceo*, I. B. 4.

283. *Mediis in armis*, i. e. *inter duo exercitus*, H.—*Mars errat dubius*, because it is as yet uncertain on which side and when the battle will commence, H., 'in suspense.'

284. *Viarum* with *paribus numeris*=*paribus et numerosis viis*, 'equal and regular avenues,' *Con.*; or *paribus intervallis viarum*, Forb.

285. *Animum inanem*, 'an empty mind,' that looks only to the gratification of the eye, (*K.*), and does not consider the practical advantage of the arrangement.

286. *Vires dabit aequas*, i. e. *aeque suppeditabit alimenta, succum*, H.

287. *In vacuum*, i. e. into a space that is not already occupied by the branches of other trees, *K.*; see in Lex. *vacuus*, I. b.

288. The depths at which different trees should be planted, vs. 288—297. The depth varied from one and a half to four feet.—*Fastigia*, see in Lex. I. B. b.

289. *Ausim*, see Gr. § 162, 9, note.—*Sulco* for *scrobe*, H., see in Lex. *sulcus*, II. B. 1.

290. *Altior defigitur arbor*, for *arbor defigitur altius*, 'a tree is driven down deeper,' i. e. 'is sunk deeper.'—*Penitus*, 'far within,' 'far.'—*Terrae defigitur*=*in terra*; cf. *Defigunt telluri hastas*, A. 12, 130, and see *defigo* in Lex.—*Arbos* seems here to refer, as Heyne says, to the trees *quibus vites jungantur seu maritentur*, to which the vines are trained.

291. *In primis*, 'especially.'—*Quantum . . . in Tartara tendit*, repeated in A. 4, 445, 446.

294. *Multosque nepotes*, 'many descendants,' 'many generations of men.' The order is: *multos nepotes, multa virum saecula vincit durando, volvens*, scil. *ea saecula*, Forb.

295. *Multa virum saecula*. This is a mere variation of the preceding words, *K.*—*Volvens*, 'rolling along,' and hence 'going through.'—*Durando vincit*, 'conquers in enduring,' 'outlives.'

296. *Tum*. The three preceding verses are parenthetical in character, or at least they are a digression from the line of description. We now go on, at

tum, to the rest of the particulars of the tree. *Tum* is not therefore in this case an adverb of time but of enumeration. See *tum*, II. B. 1, in *Lex*.

297. *Ipsa*, 'itself,' the trunk, opposed to *ramos*. *Ipse* is employed to distinguish the whole from a part, and the better or principal part from the remainder, *Wr.*—*Ingentem umbram*, i. e. *frondes umbram late facientes*, *Wr.*

298. Miscellaneous precepts relative to vines, vs. 298—314.—*Neve tibi ad solem*, etc. Columella, Pliny and Palladius hold that the aspect of a vineyard should vary with the climate, *Con.*—*Neve—neve* is used in prohibitions (it is, however, of rare occurrence) and in dependent propositions with *ut* preceding, *Madv.* § 459.

299. *Corylum*; either because its dense shade is injurious, or because, having long roots, it deprives the vine of nourishment, *Wr.*

300. *Summa*, 'the highest,' 'the topmost.'—*Pete*, 'seek,' i. e. for cuttings. —*Arbore*, the tree which supports the vine, *Con.*

301. *Tantus amor terrae*, 'so great is their love of the earth'; implying that those which are nearest to the earth are more vigorous.—*Neu ferro*, etc. This precept against injuring young trees or vines with a blunt knife is also found in *Col.* 4, 24.

302. He passes now to the olive-grounds, and directs that the wild olive should not be planted among the vines, as they were so apt to take fire.—*Oleae*. *Wr.*, followed by *K.*, *Forb.*, and *Lade.*, reads *olea*, giving *insere* the technical meaning of grafting, and understanding the caution to be against grafting the olive on the *oleaster*. It is better, with Heyne, *Con.* and others, to read *oleae*, and suppose the precept of the poet to be against planting wild olives among the vines, taking *insere* as equivalent to *intersere*.

305. *Robora*=*solidum oleae truncum*, 'the solid trunk of the olive,' *Forb.*—*Elapsus*, see in *Lex.* *elabor*, I. A. b.

306. *Caelo* for *ad caelum*, *H.*—*Dedit*, cf. on *G.* 1, 49.—*Secutus*=*progressus*, *gliscens*, 'spreading,' *H.*

308. *Ruit*, 'sends up,' 'throws up.'—*Nemus*, 'vineyard,' the word being used here with reference to the trees supporting the vines:==*arbustum*.

310. *A vertice*=*desuper*, *a caelo*, ὑψόθεν, 'from on high,' 'from above,' *H.*

311. *Glomerat*, 'forms into a mass,' i. e. by spreading the fire in every direction makes one general conflagration.—*Ferens*, i. e. *proferens*, 'extending,' 'spreading,' *Wr.*

312. *Hoc ubi*, scil. *accidit*, *Wr.* Wakefield places a *comina* after *hoc* and joins *ubi* to the following clause. *Hoc* would then be equivalent to *propter hoc*, *hac de causa*, and it is often used thus in *Lucr.* when *ubi* follows, *Forb.*—*Non a stirpe valent*, scil. *vites*, 'they have no strength in the stock,' i. e. their stock no more shows life. *A stirpe*, see in *Lex.* *ab*, *C.* 12.—*Caesae*, 'when cut down,' to make them sprout.—*Reverti*, 'return,' i. e. 'revive,' 'recover.'

313. Supply *non* before *possunt*, or, *que*, v. 312, may be disjunctive.—*Ima terra*, 'from the deep earth,' 'from the earth at their roots,' *Con.*—*Similes*, 'such as they were.'

314. *Infelix*, cf. on *E.* 5, 37.—*Superat*=*superest*, *revirescit*, *H.*

315. Time of planting, vs. 315—322. "Vines may be planted either in spring or in autumn; in spring if the ground be moist and rich; in autumn, if it be dry and poor," *Daubeny*.—*Nec tibi*, etc.—*nec quisquam tam prudens auctor habeatur ut tibi persuadeat*, *Con.* Cf. on G. 1, 456. *Auctor*, see in *Lex.* 6.

316. *Movere*, 'to stir,' i. e. in making trenches; see v. 260, *H.*

317. *Claudit*, 'shuts up,' i. e. binds together, 'tightens'; cf. v. 331.—*Semine jacto*. *Semine* is here used in the same signification as in vs. 268, 302, and *jacto* for *posito*, 'planted.'

318. *Concretam*, 'chilled,' 'congealed,' 'frozen,' *Forb.*, *Lade.*, *K.* This seems better than the explanation of Heyne, who takes *concretam* as active, 'clinging,' *quae concrescit, dum affigitur*; or that given by Wagner, *hiems non patitur surculorum radices concrescere cum terra eique affigi*; or the reading of Voss, *concretum*. See in *Lex.* *concretus* under *concreresco*, and 2. *concretus*.—*Affigere*, scil. *se*.

319. *Optima vinetis satio*, scil. *est*, which is inserted in some of the old editions.—*Rubenti*, 'blushing,' so called with reference to the brilliant flowers, of red and other colors, which it produces, *Forb.*

320. *Candida avis*, referring to the stork, *ciconia*, a bird of passage, and which feeds on serpents, *K.*

321. *Prima vel*, etc., 'or towards the first cold of autumn,' and therefore near the end of October, as the winter commenced early in November.

322. *Hiemem*, i. e. those constellations which the sun enters in winter.—*Aestas*, 'the summer heat,' 'warm weather.' Cf. on G. 1, 312.

323. *Adeo*=*γέ*, *quidem*, cf. on E. 4, 11, and see in *Lex.* 2. *adeo*, B. 2. It qualifies *ver*.—*Nemorum*. Wagner says that this word here means 'orchards' or other trees planted by man, while *silvis* refers to 'forests' of natural growth.

324. *Tument*, 'swell,' *δρῶσι*, as the breasts of females when come to maturity, *H.*, *K.*

325. The language of this passage is metaphorical, and derived from physical generation, *Con.*—*Pater omnipotens Aether*, cf. on E. 7, 60, and G. 1, 324, and see in *Lex.* *aether*, 2. This allegory of the Aether and the Earth was a very favorite one with the poets, *Br.*—326. *Conjugis*, i. e. *Terrae*.

327. *Magnus magno*. This repetition of the same adjective, in different cases, is often found in the poets, and is intended to give emphasis. Cf. G. 1, 190.—*Alii fetus* is a departure from the figure of the marriage of heaven and earth, to the common and natural idea of the fertilizing effect of showers, *Con.*

328. This relates to the loves of the birds, *Con.*—*Canoris*, 'tuneful.'

329. *Venerem repetunt*, 'renew their love.'—*Certis diebus*, 'on the days fixed,' 'at their appointed times.'

330. *Parturit ager*, cf. E. 3, 56.—*Zephyri*, the genitive.—*Auris*, the dative.

331. *Laxant*, cf. v. 317.—*Arva*, the nominative. *Sinus*, the accusative.—*Superat*, 'is abundant,' 'abounds.'

332. *In novos soles credere*, for *novo soli*, containing the two ideas, *in solem prodeunt* and *soli se credunt*.—*Novos*, because new to them, as they were but just now springing into existence. Many Mss. have *gramina*.

334. *Magnis=vehementibus, procellosis, H.*

336. Observe how beautifully the poet expresses the idea that the world was created in the spring of the year.—*Crescentis=nascentis, H.*

337. *Tenorem, 'nature,' 'quality,' 'condition.'*

338. *Illud, scil. tempus.—Ver agebat, like agere festum, H., 'was keeping spring.'* Compare Milton's *Paradise Lost*, 4, 264, sq.

"The birds their quire supply: airs, vernal airs,
Breathing the smell of field and grove, attune
The trembling leaves, while universal Pan,
Knit with the Graces and the Hours, in dance
Led on the eternal spring."

339. *Hibernis parcebant flatibus, 'forbore to put forth'—.*

340. *Primae.* Voss, Forb., and some others, say this is for *primum*, cf. on G. 1, 12; but this seems unnecessary here. The meaning is 'the first,' i. e. the first-created.—*Lucem hausere, 'drank in light.'* *Haurio* is used for drinking through the eyes and ears as well as through the mouth, A. 4, 359; 10, 899: but light and air are not unfrequently confounded, pure ether being supposed to be liquid flame, *Con.*

341. *Ferrea, 'iron,' 'hardy.'* This is the reading of all the Mss. except two, which have *terrea*, (adopted by Voss, Wr. and others), but *terrea* means 'made of earth,' not 'earth-born.'—*Duris arvis, 'the hard' 'rugged fields,' i. e. nondum cultu mitigatis, Forb.* The ancients believed that men sprang originally from the earth.

342. *Sidera.* The stars were regarded as animated beings. Cf. G. 1, 32.

343. This verse, with the two following, refers to the beneficence of spring generally, *Con.*—*Res tenerae, 'the tender things,' i. e. nova sata, frondes, gemmae, etc. H., the tender productions of nature.—Possent is not for potuissent, as the poets represent that in the first period of the world's existence there was neither heat nor cold, but constant spring.—Laborem, 'hardship,' 'trials,' to which they are exposed from the extremes of heat and cold. The word is also applied to inanimate things in G. 1, 79, 150, and G. 2, 372.*

344. *Quies*, see in *Lex. B. 2.*—*Iret* for *esset, H.*

345. *Inter, Gr. § 279, 10, (f).—Exciperet, 'receive,' 'befall,' 'happen to.' Excipit me aliquid, i. e. accidit, contingit mihi aliquid diversum ab illo, quod ante fuit, Wr.—Indulgentia, 'the indulgence,' i. e. mildness of temperature.*

346. *Quod superest, 'as to the rest,' 'as to what remains,' a Lucretian formula.—Premes, see in Lex. premo, I. B. 9, b.—Virgulta=surculos, 'sets,' 'slips,' H. i. e. of vines and of the trees in the arbustum.*

347. *Memor*, cf. on G. 1, 167.

348. *Lapidem bibulum; qui arenarius vocatur, Serv., i. e. sandstone.—Squalentes conchas, 'rough shells.'*

349. *Inter=labentur, tmesis, Wr.; cf. E. 6, 6.—Tenuis halitus, cf. on G. 1, 92.*

350. *Animos tollent, 'take courage,' i. e. thrive, grow vigorously. Cf. on v. 214.—Sata=plantae, 'the sets' or 'plants.'—Reperti, scil. sunt, 'there have been found.'—Jamque, 'and before now,' Con.*

351. *Super* is to be taken with *urgerent*, i. e. *desuper urgerent*, H.—*Atque*, for *vel* or *aut*, Wr. and Forb.—The stone or potsherd, placed near the plants, would, as the poet says, prevent the earth from being washed away by the rain, and would also keep it from becoming baked and hard.

352. *Hoc—hoc*: these both refer to the same thing, i. e. either the stone or potsherd before mentioned.—*Ad=adversus*, Wr.

353. *Hoc*, scil. *munimen est*.—*Hilca* is here used proleptically. Cf. on G. 1, 320.—*Canis aestifer*, etc. refers to the heat of dog-days.

354. *Seninibus positis*, 'when the sets are planted,' *Con*.—*Diducere*, 'to separate,' 'to break up,' of reducing the elods.

355. *Ad capita*, 'about the roots'; see under *caput*, 2 in *Lex*.—*Jactare*, 'to throw,' implying difficulty in wielding it.

356. *Presso vomere*, cf. on G. 1, 45.—*Exercere solum*, cf. on G. 1, 99.

357. *Flectere*, i. e. to plough across, as well as up and down the rows, *Con*.

358. *Calamos*, scil. *arundineos*, Wr. He now speaks of supports for the vines.—*Rasae virgae*, 'of the smoothed rod,' 'of peeled rods.'

359. *Aptare*, see in *Lex*. *apto*, 2.—360. *Viribus*, Gr. § 247, 3.

361. *Tabulata*, 'stories' or 'stages.' These were the successive branches of the elm to which the vines were trained, the intermediate boughs being removed; they were to be at least three feet apart, and were not to be in the same perpendicular line, lest the cluster hanging from the *tabulatum* above should be injured by that below; Col. 5, 6, *Con*.

362. Pruning the vine, vs. 362—370.—*Dum prima novis*, etc., 'while their first age is growing up with young leafy branches,' i. e. while the young sets are making their first growth.

363. *Parcendum teneris*, scil. *vitibus*. The same precept is given by Theophrastus, C. P. 3, 9, and Cato, 33, but Col. 4, 11, condemns it, *Con*.—Three periods are spoken of: first, when the vines, during their first growth, must not be pruned at all; second, when, more advanced, they may be pruned with the hand, and third, when at a further stage of their growth the pruning knife may be used.—*Ad auras*, 'toward heaven.'

364. *Agit se*, 'extends' or 'shoots upwards.'—*Laxis immissus habenis*, 'let go with loose reins,' alluding to the rapid growth of the vine. The metaphor is taken from the driving of horses, and had before been used by Lucretius with reference to the growth of trees, 5, 785.—*Per purum=per aerem*, cf. G. 2, v. 287.

365. *Ipsa*, scil. *vitis*, Voss, Forb., as distinguished from the leaves, *Con*.—*Tentanda* may perhaps imply a dangerous experiment, *Con*.—*Uncis manibus*, 'with crooked hands,' i. e. plucking off the superfluous leaves with the thumb and finger, which is practised in summer time, before the shoots are grown woody and hard.

366. *Inter legendae*, tmesis, 'pieked out.'

367. *Stirpibus*, 'stems.' Some manuscripts have *viribus*.

368. *Exierint*, see in *Lex*. I. A. 2, f.—*Brachia*, see in *Lex*. 4, a.

369. *Dura exerce imperia*, 'exereise a severe dominion.'

370. *Fluentes*, see in *Lex*. I. B. 2: Then is the time to set up a strong government, and keep down the luxuriance of the boughs, *Con*.

371. *Texendae sepes*, etc. Here the poet speaks of making hedges, to keep out cattle, and especially goats; whence he takes occasion to digress into an account of the sacrifices to Bacchus, *M.—Tenendum*, 'restrained,' 'kept out,' see in *Lex. teneo*, I. A. d.

372. *Imprudensque laborum*, 'and unacquainted with hardships,' 'having no experience in trials.' Cf. on v. 343, and see Gr. § 213, R. 1.

373. *Cui*, i. e. *frondi tenerae*, depends on *illudunt*.—*Super=praeter*, 'besides,' and not, as explained by Heyne, *plus quam*, 'more than,' *Wr., Forb., Con.* The comparison of injury is in v. 376.—*Indignas=saevas*, *Serv.*, see *indignus*, B. in *Lex.*, and cf. on G. 1, 491.

374. *Uri*. The *urus* is described by Caesar, B. G. 6, 28, as a native of the Hercynian forest in Germany. It was, he says, almost as large as an elephant, but of the shape and color of a bull; of great strength, velocity and fierceness, *K.* Virgil applies the name here, and in G. 3, 532, to the buffaloes or wild oxen of Italy.

375. *Illudunt*, 'destroy in sport'; see in *Lex. I. B. 2.—Pascuntur*, 'browse upon': *quam* is to be supplied from the foregoing *cui*. For the construction see in *Lex. pasco*, I. B. 3, b.

376. *Concreta*, 'stiff'; see in *Lex.* under *concreresco*, II. The epithet here applied to the cold more properly belongs to the objects affected by it; thus also in *cana pruina*, *tristis cura*, *tarda senectus*, etc., an epithet is given to the cause from the effect produced. In the same manner we say 'hoar frost,' 'pale melancholy,' etc.

377. *Gravis aestas*, 'severe' or 'oppressive summer-heat.' Wagner takes *gravis* for *graviter*; cf. on G. 1, 163.—*Incumbens scopulis*, 'lying on the rocks,' and therefore heating them thoroughly. Vineyards were often planted on rocky hills, *K.* Cf. v. 522.

378. *Illi*, dative.—*Venenum*, cf. on v. 196.

379. *Stirpe*. Virgil makes *stirps* masculine, when speaking of the stock of a tree. See in *Lex.* and Gr. § 64, 3.

380. A digression on the festivals of Bacchus, in Greece and Italy, vs. 380—396. This is the reason, the poet says, why the goat is universally sacrificed to Bacchus, to which sacrifice, he adds, the origin of tragedy and of the *ascoliasmus*, (see on v. 384), is to be traced. Tragedy is said to have derived its name, i. e. *τράγῳδία*, literally 'the goat-song,' from *τράγος*, 'a he-goat,' because the Athenians, when celebrating the festivals of Bacchus in early times, (on which occasions poets were wont to be present and vie with each other in songs), used to give a he-goat as the prize to the victor, who then sacrificed it to Bacchus. These songs were the germ of tragedy. Cf. *carmine qui tragico vitem certavit ob hircum*, Hor. A. P. 220.

381. *Veteres ludi*, 'the ancient plays,' i. e. plays in ancient times, the first plays.—*Ineunt for inierunt*, Gr. § 145, I. 3. *Ineunt proscenia*, 'entered upon the stage,' i. e. were acted or exhibited.

382. *Praemia*. For the 'prize' here spoken of, cf. on v. 380.—*Ingeniis*, see in *Lex. II. B. 1*: poets are referred to.—*Pagos*, 'the villages.'

383. *Thesidae* for *Athenienses*, see in *Lex.*—*Inter pocula*, 'while drinking.'

384. This line refers to the ἀσκολιασμός, or dance on goat-skin bottles, which took place at the Dionysia. Goat-skins were filled with wine, or inflated, and smeared with oil, and the rustics tried who could dance on them with one leg. Their numerous falls of course excited the merriment of the spectators. He who succeeded in dancing in this way without falling was victor, and carried off the goat-skin of wine, *M., Forb., Br.*

385. *Ausonii*, 'the Italians' in general; though it was true only of the Latins, the Albans and the Romans, that they could be said to be *Troja missi*, i. e. descended from the companions of Aeneas, *Forb.* Two festivals seem to be alluded to, that of the *Liberalia*, which took place in the spring, and another (vs. 393, sq.), which was celebrated after the vintage, *Wr.—Coloni*, 'farmers,' 'rustics.'

386. *Versibus incomptis*, 'with unpolished verses,' 'with rude verses,' perhaps the Saturnian.—*Solutus*, 'unbounded,' 'immoderate.'

387. *Ora horrenda*, 'horrid masks.'—*Corticibus*, i. e. *e corticibus*. Cf. on G. 1, 262.

389. *Oscilla*. These were little images of the face of Bacchus, and were hung from trees, so as to be easily moved by the wind. Any place towards which the faces turned was believed to be thereby rendered fertile.—*Mollia*, i. e. *mobilia*, Philarg., from which it is contracted. *Wr.*, 'easily moved,' 'waving'; or perhaps, 'mild,' 'pleasant,' cf. *caput honestum*, v. 392.

391. *Complentur*, scil. *ubere*, 'with fruitfulness' or 'fruit,' *Wr.*, 'teem.'

392. *Et quocumque*, etc. Cf. on v. 389.—*Honestum=pulchrum*, Serv.; see in Lex. II. B.; 'comely,' *Con.*

393. *Dicemus*, cf. on E. 3, 55.—*Honorem=laudes*, *Wr.*

394. *Carminibus patriis*. These were an ancient kind of Roman song, in common use in celebrating the praises of Bacchus, *Forb.*—*Lancesque et liba*, i. e. *et lances libaque*. These dishes were filled with first fruits, as an offering to the god, *Wr.*, or were for the *exta*, as in v. 194, *Con.*

395. *Ductus*. The victims were led with a slack rope to the altar, for if they were reluctant it was thought an ill omen, *M.* *Ducere* and *stare* are words appropriate to sacrifice, *H.*—*Sacer*, 'devoted,' *Con.*

396. *Columnis*. Servius says that hazel spits were used because the hazel was injurious to the vine; cf. on v. 299, *Con.* Such parts of the victim as were not consumed on the altar were feasted upon by the worshippers, *H.*

397. *Est etiam*, etc. He now returns to the vineyards, and shows what labor further attends the culture of them, in frequent digging, dressing and pruning, *M.*—*Alter* refers to v. 371.

398. *Exhausti* for *exhaustiois*, Serv.; but the word *exhaustio* is without classical authority. The meaning is *qui numquam satis exhaustitur*, *H.*, 'which is never sufficiently performed,' is never ended. This use of the neuter participle as a substantive was common with Lucretius.—*Namque=nempe*, *H.*

399. *Scindendum*. This probably refers to the ploughing, though it may also be understood of turning up the ground with the prongs of the *bidens*.—*Versis*, 'reversed,' i. e. turned over so that the back of the *bidens* could be used in breaking the clods.

400. *Aeternum*, see in *Lex. aeternus*, 2.

401. *Nemus*. Cf. on v. 308.—The object in ‘lightening’ the vineyard of its leaves, (as if from a troublesome burden), was to give the sun access to the grapes.—*Redit agricolis*, etc.; construe, *labor (qui) actus est redit in orbem agricolis*, H., ‘the labor which has been finished returns in rotation,’ etc., comes round in its course to be again performed; or *labor actus in orbem*, ‘moving in a ring,’ *Con*.

402. *Atque*, etc. The construction is, *atque annus volvitur in se per sua vestigia*, ‘and the year rolls round upon itself along its own track,’ repeating the same course from year to year. *Annus*, i. e. ‘the labor of the year.’

403. *Jam olim* is nearly equivalent to *jam tum* in v. 405, *Forb.*, ‘now at length,’ *olim* referring here to future time.—*Seras*, ‘late,’ as having continued on the vines late into the autumn.—*Posuit*, ‘has laid aside,’ ‘has shed.’

404. *Silvis*, ‘from the groves,’ i. e. of trees which were the supports of the vine. Perhaps, however, it may refer to the woods in general. The time of year here alluded to was Nov. or Dec.—*Honorem*, see in *Lex. II. B.*—*Servius* says this line is borrowed from Varro Atacinus.

405. *Jam tum*, ‘even then.’—*Acer*, ‘active,’ ‘diligent.’

406. *Deute*, i. e. *falce*, ‘pruning hook.’ Saturn was usually represented with a pruning hook in his hand.—*Relictam*, ‘deserted,’ i. e. forsaken by or stripped of its leaves; cf. v. 403.

407. *Persequitur*. Cf. *terram insectari rastris*, G. 1, 155.

408. *Primus humum*, etc. Be the first to dig and prune, but the last to gather the grapes; for the more thoroughly ripe they are the better will be the wine, *K*.

409. *Sarmenta*, ‘the branches,’ cut from the vine, the prunings.—*Vallos*. The stakes or poles which supported the vines were to be taken up, at the end of the vintage, and placed under cover, so that they might not be rotted by the rain, *H*.

410. *Metito* is here used of ‘gathering’ the grape, as we have before had *seges*, *serere* and *semina* used in speaking of the vine, *H*.—*Bis vitibus*, etc. The leaves must be stripped from the vines twice in the year, in the spring and in the autumn, *H*.

411. The vineyard must also be weeded twice a year, *K*.—*Segetem*, i. e. *vineam*, *K*.—*Herbae*, in a wide sense, ‘plants,’ ‘weeds.’

412. *Uterque labor*, scil. of stripping off the leaves and of weeding.—*Laudato*, etc. The thought and connection are; as the labor of cultivating vines is so great, a small farm is better than a large one, and therefore you may commend a large farm, but it will be better for you to cultivate a small one.

413. *Nec non*, etc. Butchers’ broom, reeds and willows are to be cut for tying up the vine, *Con*.—*Rusci*, cf. on E. 7, 42.

415. *Inculti*, because it requires no cultivation, *H*.—*Cura*, i. e. in preparing rods.—*Salicti*, cf. on G. 1, 265.

416. *Arbusta reponunt*. The trees on which the vines were trained having now been pruned, there was no further occasion for the pruning-

hook, *Wr.* Cf. on E. 2, 70. *Reponunt*, 'lay aside,' i. e. permit it to be laid aside, require it no longer.

417. *Jam canit*, etc. The order is, *jam vinitor extremus canit effectos antes*, 'now the farthest vine dresser sings the completed rows,' i. e. rejoices because his labor is ended. The vine-dresser is termed *extremus* as having come to the end of the vines, i. e. in pursuing his labor of pruning, etc., he has reached the furthest part of the vineyard, and so has arrived at the end of his work. The reading in the text is that restored by Wagner, and since generally adopted. There are many other readings, as *extremos effectus*, *effectos extremus*, etc. *Canit*, see in Lex. II. 2.

418. *Pulvisque movendus*; see *pulveratio* in Lex. The *pulveratio* appears to have been a distinct process founded on the belief that dust was beneficial to vines, *Con.*

419. *Juppiter*, 'the weather,' 'storms.'—*Uvis*, for or by the grapes.

420. Of trees requiring little or no culture, vs. 420—457.—*Non ulla* is a rhetorical exaggeration. They do not need the same constant attention as the vines, *Con.*

422. *Quum semel haeserunt*, 'when once they have become fixed,' i. e. have taken root, after being transplanted from the nursery, *H.*—*Aurasque tulerunt*, and have borne,' or 'stood the breezes.' Cf. vs. 318, 332, sq.

423. *Ipsa=sponte*. Cf. on E. 4, 21, *Forb.*—*Satis*, 'the plants,' i. e. the young olives.—*Dente unco*, i. e. *bidente*, *H.*, or perhaps *=vomere*, *Wr.*

424. *Cum vomere*, i. e. 'if ploughed,' 'as sure as the ploughshare is put in the ground, *Wr., Con.* Others say, *quum vomere*, scil. *recluditur*.—*Gravidas fruges*, 'heavy,' 'weighty fruits,' i. e. heavy olives.

425. *Hoc*, like $\tau\omicron\tilde{\nu}$ in Homer for $\delta\acute{\iota}\alpha\ \tau\omicron\tilde{\nu}\tau\omicron$ =*propter hoc*, *propterea*, *H.* But with *M.* and *Con.* I prefer the explanation 'by this,' scil. *arando*.—*Nutrior*, imperative of the deponent *nutrior*. This is the only instance of such use of *nutrior*, though Priscian says that the older writers employed it instead of *nutrio*.

426. *Poma*, 'fruit trees,' of any kind: see *pomum*, II. in Lex. and cf. on v. 34.—*Quoque*, 'also,' i. e. like the olive.—*Ut primum*, etc., 'as soon as they feel their trunks to be strong,' i. e. as soon as they become strong.

427. *Vires suas*, 'their own strength,' i. e. the necessary sap, *H.*—*Raptim=rapide*, *Con.*

428. *Vī propria*, 'by their own proper force,' i. e. by their own nature.

429. He speaks here of wild trees.—*Nec minus*, 'and not less,' scil. than the trees that have been named.—*Interea*, i. e. while we are cultivating the vine, olive, etc.

430. *Sanguineis*, such as the elder, cf. E. 10, 27.—*Aviaria*, i. e. the woods.

431. *Tondentur cytisi*. Cf. E. 1, 79.

432. This verse is a poetic amplification of *taedas ministrat*, *Con.*

433. *Et dubitant*, etc. The meaning is: When these things are so, will any one hesitate to plant these trees and to bestow on them the little care which they require? For the force of *et* see in Lex. II. 7.

434. *Quid majora sequar*, 'why shall I pursue greater things,' i. e. why shall I go on to speak of the larger trees, since even the smaller are valuable.

435. *Illae*, emphatic, 'even they,' *K*.

436. *Sepem*, cf. E. I, 54, 55.—*Satis*, 'crops,' including not only corn, but plantations of vines, olives, etc. *H*.—*Pabula melli*. Conington says this is not for *pabula apibus*, (as Heyne explains it), but a poetic confusion of *pabula apibus* and *materiam melli*.

437. *Et*, as employed here in resuming the subject which had been interrupted at v. 434, is emphatic.—*Undantem*. He applies this participle, 'waving,' which properly belongs to the trees, to the hill on which they grew, *K*.

438. *Naryciae*, i. q. *Bruttiae*, since Naryx or Narycium was a city of the *Locri Epicnemidii*, in Greece, a colony of whom settled in Bruttium, *Wr.*; see *Sila* in *Lex*.—*Arva*, 'fields,' covered with woods.—*Picis* for *pineae*.

439. *Obnoxia*, see in *Lex*. II. B.

440. *Caucasio*. The Caucasus is put poetically for any woody mountain, *Forb*.—*Steriles* opposed to *frugiferae*.

441. *Feruntque*, 'and carry away,' i. e. such parts as are broken off.

442. *Aliae*, scil. *silvae*, *Forb*.—*Fetus*, 'products,' i. e. different kinds of timber, *K*.—See *Gr*. § 207, *R*. 32.—*Utile* with *navigiis*.

443. A hypermeter verse.

444. *Hinc*, i. e. *de silvis*, *Serv.*, i. e. from other trees that grow in them, ash for example, *K*: so *Forb*. and *Con*. Burmann, who is followed by *Wr.*, in his smaller edition, joins *hinc*—*hinc*, in the sense *ex alia*—*ex alia arbore*.—*Radios*, see in *Lex*. B. 1.—*Trivere*, cf. on *G*. 1, 49, and see in *Lex*. *tero*, B. 2.—*Tympana*, 'drums,' i. e. wheels made solid or all in one piece, *K*.

445. Virgil expresses himself as if the farmer built ships, meaning no more than that the trees which the farmer is encouraged to plant and cultivate are turned to that use, *Con*.

446. *Viminibus salices fecundae*. The twigs of the willows were used to bind the vines and to make all sorts of wicker work, *M*. *Viminibus*, *Gr*. § 213, *R*. 5, (3).—*Frondebis*. The leaves of elms were used as food for cattle.

447. *At*, see in *Lex*. I.—*Myrtus*, etc. The construction is, *myrtus et cornus bona bello validis hastilibus*, scil. *fecundae sunt*, *Wr*. *Hastilibus*, 'shafts' for spears, darts, etc., and the cornel is styled *bona bello*, 'good for war,' because it furnished such shafts, which were useful in war.

448. *Ituraeos*. Iturea was the region of Palestine beyond the Jordan. It was inhabited by Arabs famed for their archery. Cf. on *E*. 1, 55.

449. *Nec tiliae*, etc. Connect *nec non tiliae*, etc. i. e. *etiam tiliae*, etc.—*Torno rasile*, 'smoothed by the lathe,' i. e. adapted for smoothing, or readily smoothed by the lathe.—450. *Accipiunt*, *Gr*. § 209, *R*. 12, (3).

451. *Torrentem undam*, scil. *Padi*: Pliny, (3, 10), calls the Po, *torrentior*, *Con*. Cf. *G*. 1, 481, sq.—*Alnus*. Alders grew abundantly on the banks of the Po. Cf. also *G*. 1, 136.

452. *Missa pado*, 'sped down the Po': *Pado*, abl. as in the common phrase *flumine subvehere*, *Con*.; or = *immissa in Padum*, *H*., 'launched on the Po.'

453. *Vitiosa*, 'decayed,' 'rotten.' He speaks of bee-hives made of the bark of trees and also from hollow trees. Cf. G. 4, 44.—*Alveo*, Gr. § 306, 1.

454. The vine is not only less useful than these forest trees, but it has also given occasion to crime.—*Baccheia*. The more usual forms of the adj. are *Baccheus*, *Bacchicus*, *Bacchius*, Forb.

455. *Bacchus*, i. e. *vinum*, K.—*Ille furentes*, etc. This refers to the battle between the Centaurs and Lapithae, at the marriage of Pirithous and Hippodamia; the excess of the Centaurs in wine on that occasion having led to a contest in which many of them were slain and the rest put to flight. Another version of the story is that Rhoetus and Pholus were put to flight, not killed. Cf. Ov. Met. 12, 210, sq.

457. *Cratere*. The crater was a large vessel in which, at an entertainment, the wine stood mixed with the requisite quantity of water, and whence it was drawn in the *pocula* and handed to the guests. The modern 'punch-bowl' and 'glasses' answer to the ancient *crater* and *pocula*, K. The size of some of these *cratera* may be conjectured from A. 9, 346, where Rhoetus is represented as hiding behind one, *Br*. Cf. with this verse, *Ingentem manibus tollit cratera duabus, infregitque viro*, Ov. Met. 5, 80, sq.

458. The praises of a country life, vs. 458—540; a beautiful description, often imitated. Cf. Thomson, Autumn, 1132.—*Fortunatos nimium=fortunatissimos*; see *nimius*, II. A. 2, in Lex.

459. *Ipsa=sua sponte*, cf. on E. 4, 21.

460. *Humo*, i. e. *ex humo*, 'from her soil,' i. e. the ground at the surface of the earth; see in Lex. I.—*Facilem*, 'easy,' i. e. easy to be procured, H. Wagner makes it equivalent to *affluentem*, ἀφθονον.—*Justissima*, 'most just,' not because she returns with interest whatever has been committed to her, (*Wr.*, K.) but because she gives man all he really needs, *Con*.

461. He alludes to the custom, at Rome, of clients coming in the morning to their patron's house to pay their respects to him.—*Foribus superbis*, to be taken with *domus alta*, *Con*. Gr. § 211, R. 6. But *Wr.* and *Forb.* connect them with *vomit*, i. e. *per fores magnificas*.

462. *Totis aedibus*, 'from the whole house,' 'from all its apartments.' These words, as well as *vomit* and *undam* are expressive of the multitude of clients.

463. *Varios*, i. q. *variatos*, 'variegated,' 'inlaid.'—*Inkiant*, 'gloat over,' or perhaps, referring not to the owner but to others, 'nor do men gaze at their inlaid doors'='nor have they inlaid doors for men to gaze on,' *Con*.—*Postes*, 'door-posts,' or 'doors.'—*Testudine*. The wealthy Romans adorned their doors, couches, etc., with tortoise shell, ivory, etc.

464. *Illus*, 'adorned,' 'embroidered': *ludere artifices dicuntur rebus varie ornandis indulgentes*, *Wr*.—*Vestes=stragulas*, *Wr.*, 'couch-covers,' etc.—*Ephyreia*, see in Lex. *Ephyra*, II. and *Corinthus*, II. 1, b.

465. *Assyrio* is here put for *Syrio* or *Phoenicio*.—*Veneno*, Lex. II. B. 1.

466. *Casia*, see in Lex. *casia*, 1.—*Liquidi*, 'clear,' 'pure.'—*Usus olivi*, i. e. the oil in respect to its use, 'the service of the oil,' *Con*.

467. *At*, scil. *non abest*, from v. 471, *Wr.*—The whole connection is: Though the humble farmer has not crowds of morning visitors to pay their fulsome adorations, though he has not grand porticos and pillars, inlaid with tortoise shell, though furniture-covers ornamented with gold are denied him, though no vases of Corinthian brass adorn his mansion and his grounds, and though his circumstances will not admit of purple garments and perfumed unguents, yet (*at*), he possesses blessings far beyond these, *Br.*—*Secura*, i. e. *sine cura*, *K.*, 'free from care.'—*Nescia fallere*, see in *Lex. nescius*, *B.*

468. *Opum variarum*, 'in various wealth,' of corn, fruits, etc.—*Latis fundis*, not 'large farms,' (*latifundia*), but 'broad farms,' i. e. open, and furnishing fine prospects; opposed to the confinement of the city.

469. *Viri lacus*, 'living lakes,' i. e. natural lakes, supplied by streams of running water, and not like the artificial reservoirs at Rome.—*Frigida Tempe*, 'cool valleys,' see *Tempe* in *Lex. II.*

470. *Molles somni*, i. e. *tranquilli et dulces*, *H.* Cf. on *E.* 7, 45.

471. *Saltus*, etc. There are pastures for cattle, and haunts of wild beasts, i. e. hunting.

472. *Operum*, scil. *rusticorum*, *Forb.* Cf. on *G.* 1, 277.—*Exiguo assueta*, cf. *contentus vivere parvo*, *Tibull.* 1, 1, 25, *H.*

473. *Sacra deum* (scil. *illic*), *sanctique patres*, 'the sacred rites of the gods are there, and venerable parents,' i. e. the worship of the gods is conducted there with true devotion, and parents are there held in honor.

474. *Astraea*, or Justice, was feigned by the poets to have descended from heaven in the Golden Age. She continued upon the earth until the wickedness of the Brazen Age gave her such offence, that she left mankind and flew up to heaven. *Aratus* says she retired first from cities into the country, *M.* Cf. on *E.* 4, 6.

475. He gives the preference to a life devoted to literature and philosophy; but if he cannot attain to that, he will adopt a rural life before any other, *K.*—*Primum* is opposed to what follows in v. 483, sq.—*Dulces ante omnia*, i. e. *dulcissimae*, *Wr.*; or take *ante omnia* with *primum*, 'above all things,' *Con.*

476. *Quarum sacra fero*, 'whose sacred rites I perform'; *sacra ferre* is used of any one offering a sacrifice, especially of a priest, *Wr.* Poets are often called priests of the Muses, *H.*—*Percussus*, 'smitten.'

477. *Accipiant*, 'receive,' i. e. receive me with favor while I dedicate myself to them.—*Caelique vias et sidera*, i. e. *vias siderum in caelo*, 'the courses of the stars in the heavens.' Cf. on *G.* 1, 173. The poet speaks of *physical* questions as his chief study, because the older poets, as *Orpheus*, *Musaeus*, etc., were said to have paid special attention to such studies, and because *Empedocles* gained great renown by his poem "on Nature." Such subjects admit of high poetic adornment, and are therefore much prized by the votaries of the Muses, *H.*, *Forb.*, *Br.*—478. *Labores*, poetically=*defectus*.

479. *Unde tremor terris*, i. e. the causes of earthquakes, *K.*—*Qua vi*, etc., 'through what force' of nature. Something more violent and irregular than the tides seems to be denoted by the expressions here used, *Con.*

480. *Objicibus*, 'their barriers,' i. e. 'their shores,' *H.*

481. *Quid tantum*, etc. Why the days are so short and the nights so long in winter, *K.* See note on v. 482.—*Oceano se tingere*. The ancients supposed that the sun set in the ocean. Cf on G. 1, 246.

482. It might be doubted whether *tardis noctibus* meant slow in coming or slow in going—in other words, whether the epithet was equivalent to *aestivis* or to *hibernis*; but it seems to be decided in favor of the latter by *Lucr.* 5, 699, *Propterea noctes hiberno tempore longae cessant*, *Con.* So *K.*, *Br.*, *Klotz.* The former meaning is approved by *Serv.*, *Philarg.*, *Wr.* and others.

483. *Sin—frigidus sanguis*, etc. It was the opinion of some of the ancient philosophers that the blood about the heart was the seat of thought, and as that was warm or the reverse the mental powers were vigorous or obtuse. *Lucretius* makes the heart the abode of the *animus*, *K.*

485. *Rigui*, 'watering,' 'irrigating.'

486. *Amem*, see in *Lex.* *amo*, 4; it corresponds with *placeant*.—*Inglorius*, 'without glory,' i. e. without the renown which he would have acquired as a philosopher.—*O, ubi campi*, etc.: the construction is, *O, ubi (sunt) campi—o (ubi est) qui me sistat*, etc. *Jahn.* The sentence is not interrogative, but expresses a wish.—*Campi Spercheosque*, for *campi Sperchei*, cf. on G. 1, 173.

487. *Bacchata*, 'where the rites of Bacchus were celebrated,' 'the scene of the revels,' etc.: *bacchata* is passive; see in *Lex.*

488. *Taygeta*, scil. *juga, ὄρη, Forb.*

490. The philosopher is happy in the possession of knowledge, but so also is the dweller in the country in his exemption from ambition and all its cares and dangers, *K.*—*Qui potuit*, i. e. *qui potest*, *H.*, cf. on G. 1, 49. So of the perfects which follow.

491. *Metus omnes*, etc. A great object with the ancient philosophers especially the Epicureans, was to keep the mind free from all perturbations, such as those occasioned by fear or pity (see v. 499), and especially to overcome the dread of death and the terrors of a future state, *K.*—*Fatum*, 'death,' regarded as the fiat of nature, *Con.* See in *Lex.* under *for*, II. B. 2, b.

492. *Avari*, 'greedy,' since this river, surrounding Tartarus, devours, as it were, all the shades of the dead, restoring none of them to the upper world, *Forb.*—Cf. on vs. 491, 492, *Lucr.* 3, 37; 1, 79; 3, 14—30, *Con.*

493. *Fortunatus et ille*: the calm, which was the great boon of philosophy, is given also, after its kind, to the lover of the country: *felix* and *fortunatus* seem practically synonymous, *Con.*—*Deos qui novit agrestes*: throughout the *Eclogues*, and particularly in E. 5: 6: 10: the country gods are represented as mixing with the human dwellers in the country, *Con.*

494. *Nymphosque sorores*; not sisters of Pan and Silvanus, but of one another.

495. *Populi fasces*, 'the fasces of the people,' i. e. magistracies bestowed by the people.

496. *Flexit=movet*, 'moves,' i. e. 'disturbs.' Cf. on v. 490.—*Infidos fratres*; in allusion probably to one of the domestic contests for Eastern thrones, and perhaps, as Heyne holds, to that between Tiridates and Phraates for the throne of Parthia; they however were not brothers, though relatives.

497. *Conjurato ab Iistro*, 'from the conspiring Ister.' The Ister is represented as conspiring with the Dacians, instead of saying that other nations dwelling on the Ister joined the Dacians in making incursions into the Roman provinces, *H.* Cf. on *G.* 1, 509.—*Descendens*. The Dacians dwelt in the mountains beyond the Ister.

498. *Res Romanae*, etc., 'the affairs of Rome and the kingdoms about to perish,' i. e. the wars of the Romans with foreign kingdoms, destructive to the latter, *Wr.*

499. *Aut doluit*, etc. In the country, where all have enough, distinctions of poverty and wealth, and the emotions of pity and envy which they cause, are alike unknown, *Con.*—*Habenti*, τῷ ἔχοντι, i. e. *diviti*, *Wr.*; see in *Lex.* *habeo*, II. A.

500. Imitated from *Lucr.* 5, 937, 938; *quod sol atque imbres dederant, quod terra crearat sponte sua, satis id placabat pectora donum.*

501. *Ferrea*, 'unbending,' which cannot be changed by favor, by fear or by pity, *H.*

502. *Insanum forum*, 'the mad forum,' so called from the great noise and bustle occasioned by the disputants. So *rabies*, *furor*, etc. are applied to the forum and to pleaders, *H.*—*Tabularia*, 'the archives.' Here were kept such contracts as the public were interested in, and hence Heyne thinks there is a reference to contracts for farming the public revenue, etc.

503. The pursuits of ambition and avarice as displayed by the dwellers in cities, and with which the poet next proceeds (v. 513), to contrast life in the country, vs. 503—512. Voss and Heyne understand three modes of obtaining wealth as being alluded to in vs. 503, 504, viz. commerce, war and the favor of the great. *Wr.* and *Forb.* think that these two verses refer to foreign war, and v. 505 to civil war.—*Freta caeca*, like *ruunt in ferrum*, which follows, seems to denote headlong daring, *Con.* *Caeca*, 'dark,' 'beset with unseen dangers,' 'dangerous.'—*Regum*, (v. 504), 'the great,' *Con.*

504. *Ferrum*, *Gr.* § 324, 3.—*Aulas et limina*, 'the courts and doors.'

505. *Petit excidiis*, 'attacks with destruction,' 'brings destruction' or 'ruin to.'—*Urbem*, 'a city,' and not the city of Rome in particular.—*Penates*, 'homes.'

506. *Gemma*, see in *Lex.* II. 2, a. (a).

507. *Incubat auro*: cf. *Congestis undique succis indormis inhians*, *Hor. S.* 1, 1, 70.

508. *Hic*, the aspirant to eloquence, who is struck dumb with admiration of the successful speaker, *Con.*—*Stupet rostris*,—'at the rostra,' like *carminibus stupens*, *Hor. Od.* 2, 13, 33, *Forb.*—*Hunc*, the aspirant (*hiantem*) to political greatness, who is caught and carried away (*corripuit*) by the applause in the theatre (*per cuneos*) which rewarded popular statesmen, *Con.* The order is, *plausus per cuneos gemitus, enim plebisque patrumque, corripuit hunc hiantem.*—*Plausus per cuneos*, 'the applause throughout the *cunei*,' i. e. from those seated there.—*Hiantem*, see in *Lex.* *hio*, B. 2.

509. *Cuneos*. In the ancient theatres the rows of seats formed arcs of circles, and these increased in compass as they receded from the front. *Pas-*

sages for the spectators to reach their seats ran from back to front, intersecting the rows, and thus dividing them into separate portions, which as they were broad above and narrow below were named *cunei* or 'wedges,' *K*.—*Geminatus*, 'repeated'; cf. *Populus frequens laetum theatris ter crepuit sonum*, Hor. Od. 2, 17, 25.—*Enim*, see in Lex. I.

510. *Corripuit*, 'has seized,' 'has fascinated.'—*Gaudent*, (scil. *alii*), *perfusi*, i. e. *se perfusos esse*, Gr. § 271, Note 5. Cf. in English, 'rejoice in being bathed.' It is to be explained thus: *perfusi sanguine*, (i. e. *quum perfusi sint*), *gaudent*, scil. *se perfusos esse*, Forb. There may be an allusion in this and the two following verses to the civil commotions occasioned by Mark Antony, and to the soldiers who accompanied him into Egypt: the leading thought however seems to be the crimes and exile which are frequent in cities, but which are unknown in the country.

511. *Limina*, 'dwellings,' 'abodes.'—*Exsilio*, 'a place of exile.'

512. *Alio sub sole*=*sub alio climate*, Serv.

513. The advantages of the country; cf. on v. 503.—*Dimovit*, cf. on G. 1, 49.

514. *Anni labor*, scil. *est*, i. e. *annuus labor*, 'his annual labor,' i. e. in tillage.—*Nepotes*, 'offspring,' 'children.' Lade. and Con. read *parvos Penates*, 'little homestead,' and, as Con. observes, this appears better in itself than the common reading, *nepotes*, which can hardly be rendered otherwise than as 'descendants,' a sense not applicable here; but the Ms. authority for such reading is weak.

515. *Meritos*, 'deserving,' having merited their support by ploughing, *K*.

516. *Requies*, i. e. *anno*, rather than *agricolae*. Cf. Lucr. 6, 1177, *Con*.—*Quin exuberet annus*, i. e. *ut non exuberet*, 'so that the year does not abound,' 'to the year's abounding,' Gr. § 262, R. 10, note 6, 2.

518. *Oneret sulcos*, i. e. before the harvesting.—*Horrea vincat*, 'conquer the barns,' i. e. give such abundant crops that the barns cannot hold them, 'burst the barns.' Cf. G. 1, 49.

519. *Venit hiems, teritur*, for *quum venit hiems, teritur*, Wr.

520. *Glande laeti*, 'content,' 'satisfied with.' Wr. takes *glande* with *redeunt*, i. e. *a glande*, which they have been crunching in the woods. Cf. G. 1, 275.

521. *Ponit*, 'lets fall,' 'drops.' Cf. on vs. 14 & 403.

522. *Apricis saxis*, cf. on v. 377.—*Coquitur*, see in Lex. I. 2, b.

523. *Oscula*, 'his mouth'; implying however, by the use of this diminutive form, that the lips are put forth, or to use a common expression, 'the mouth is made up' for a kiss.—524. *Domus*, 'family,' for 'wife.'

525. *Demittunt*, 'let down,' i. e. they are large and full, *K*.—*Laeto*, 'luxuriant,' cf. on G. 1, 1.—526. *Adversis*, 'adverse,' i. e. horn against horn.

527. *Ipsē*, scil. *agricolā*.—*Agitat*, see in Lex. 5.—*Fusus per*, 'extended along,' 'stretched at his length upon.'

528. *Ignis*, i. e. upon the altar.—*Socii*, i. e. *operis rustici*, Wr.—*Coronant*, i. e. with wreaths of flowers.

529. *Lenaeae*, cf. on v. 4.—*Magistris*, cf. on E. 2, 33.

530. *Certamina ponit*, see in Lex. *certamen*, under 1, b.—*In ulmo*. The elm itself, or something fastened to it, was the mark, Wr.

531. *Agresti palaestrae*, 'for the rustic wrestling.'—*Nudant*, scil. *pecoris magistri*, there being a change of subject.

532. This was the mode of life in Italy in the olden time.

533. *Fortis Etruria crevit*, 'powerful Etruria grew,' i. e. Etruria grew powerful. In the early days of Rome the Tuscans were powerful both by sea and land, *K*.

534. *Scilicet*, 'indeed,' 'without doubt.'—*Rerum pulcherrima*, i. e. *omnium pulcherima*, *Wr.*—See in *Lex. res*, I. near the end.

535. *Arces*, i. e. *colles*, *Wr.*; cf. on v. 172.

536. *Ante etiam*, etc. This was also the life of the men of the Golden Age, *K*.—*Dictaei regis*, i. e. Jupiter, who was said to have been born on Mount Dicte, in Crete. Before him Saturn reigned, in the Golden Age, *Br*.

537. *Impia gens*. In the early ages it was considered a great crime to kill an ox. Cf. *Bovis tanta fuit apud antiquos veneratio, ut tam capital esset, bovem necuisse, quam civem*, *Colum. de Re. Rust.* 1, 6: *Tanta putabatur utilitas percipi ex bubus, ut eorum visceribus vesci scelus haberetur*, *Cic. de N. D.* 2, 63.

538. *Aureus Saturnus*, Cf. on E. 4, 6; the king of the Golden Age.

539. *Classica*, see in *Lex.* 2, a, (β).

540. *Crepitare*, i. e. while they were being forged.

541. The poet, by a metaphor taken from the circus, indicates that he has arrived at the end of the book, *Wr.*—*Immensum spatii aequor*, i. e. *immenso-rum spatiorum*, or *immensa spatia habens*, *Forb.*; see *Gr.* § 250, 1. *Spatii*, 'circuits,' 'courses.' Cf. on G. 1, 513. *Aequor*, 'a plain,' 'field.' Cf. on G. 1, 50, & 2, 105.

542. *Solvere colla*, instead of saying, *solvere jugum collo impositum*.

P. VERGILI MARONIS GEORGICON

LIBER TERTIUS.

ARGUMENT.

I. Subject of the Book (vs. 1, 2), and general introduction, referring to the topics selected by other poets, to his own expected success, and his thankfulness to his patron and emperor, Augustus: invocation of Maecenas, (3—48).

II. Of horned-cattle and horses (50—285): viz.

1. The cow; her marks and age (50—71).
2. The horse; his marks, his characteristics at different periods of life, and his training (72—122).
3. Feeding and preparation of horses for the breeding season (123—137).
4. Care of female during pregnancy (138—156).
5. Tending and training of the young (157—208).
6. Of keeping the male from the excitements of passion and jealousy: a combat described (209—241).

7. Of the powerful effect of love on mankind, and on animals generally (242—265): mares especially influenced by it (266—283).

III. Of sheep and goats (286—473): viz.

1. General introduction (286—293).
2. Winter treatment of sheep and goats (294—304): both kinds of animals valuable (305—321).
3. Mode of tending during warm weather (322—338): habits of African and of Scythian shepherds (339—383).
4. Of wool (384—393): of milk (394—403).
5. The guarding of cattle: (a) against thieves—by dogs (404—413); (b) against serpents (414—439).
6. Diseases: the scab (440—463); the plague (464—473).

IV. Description of great plague in Noricum (474—566): viz.

1. Of the cause and characteristics of the disease (478—485).
2. The symptoms as seen in different animals: (a) in the smaller kinds, as sheep, calves, dogs, swine (486—497); (b) in the larger and stronger beasts, horses and cows (498—536); (c) in wild animals (537—540); (d) in other classes of the animal kingdom, e. g. fishes, reptiles and birds (541—547).
3. Failure of all proposed remedies (548—566). *Bryce.*

NOTES ON THE THIRD BOOK OF THE GEORGICS.

1. The general subject of this book is the management of cattle and of the domestic animals. He commences with the mention of the principal deities presiding over them.

2. *Pastor ab Amphryso*, for *pastor Amphrysus*; cf. on G. 2, 243, and see in Lex. *ab*, C. 2. Respecting Apollo, see on E. 5, 35.—*Lycaei*. The poet, by this mention of Lycaeus, which was sacred to Pan, (cf. on G. 1, 16), and also famous for its sheep, indicates a third deity.

3. *Cetera*, 'other subjects.'—*Vacuas*, 'unoccupied,' 'idle,' having leisure to devote to their perusal.—*Tenuissent*, 'might have charmed' or 'delighted.'

4. *Vulgata*, 'common,' 'hackneyed.'—*Eurysthea*. The poet refers to the labors of Hercules.

6. *Cui*, scil. *poetae*. Gr. § 225, II.—*Dictus*, cf. on E. 3, 55. See Gr. § 310, 6.

8. *Acer equis*, 'a keen charioteer,' 'a spirited driver.' Gr. § 250, 1.

9. *Victor*, i. e. having accomplished what I proposed, *K*.—*Virum volitare per ora*, 'to hover before the faces of men,' *Con*.; or, 'to be in the mouths of men,' 'be praised by men,' *Wr*.

10. Virgil says that he will be the earliest poet of his country. The nature of the allegory contained in these lines, (vs. 10—39), has been much disputed. It seems clearly however to be drawn from a Roman triumph, *Con*.—*In patriam*, i. e. Italy, *Con*., but *Serv.*, *H*, *Wr*. say it means Mantua.—*Modo*, see in Lex. *modo*, B. d, under *modus*.

11. *Aonio vertice*, 'from the Aonian height,' or the 'Aonian mount,' as Milton has it, i. e. Helicon, which was celebrated as the abode of the Muses, *Br*.—*Rediens*, as from a campaign, *Con*.

12. *Idumaeas*. Idumaea was celebrated for its palm-trees. Cf. on E. 1, 55.—*Palmas*, see in Lex. D. b. (β).

13. *Templum ponam*. The custom of vowing temples to the gods in battle and dedicating them after victory is too well known to need illustration: see however Livy, 1, 11, 12; 2, 20. *Con*. Here Virgil proposes to erect and consecrate a temple to Caesar Octavianus, as his tutelar divinity. *D*.

14. *Propter*. Cf. on E. 8, 87.—*Ingens*. The Mincio spread into a lake near Mantua. *Con*.

16. *In medio*, scil. *templi*, i. e. in the shrine. It was the custom to place in the middle of the temple the statue of the god to whom it was dedicated. *M*.

17. *Illi*, i. e. *in honorem Caesaris*, Forb. Gr. § 222.—*Tyrio conspectus in ostro*. He refers either to the *toga picta*, worn in the triumph, or to the *prætexta*, worn by the magistrates at the public games, *Con*.

18. *Agitabo*, 'will drive,' i. e. cause to be driven, by instituting games.—*Ad flumina*, 'near to,' or 'along the river,' i. e. the Mincius. *H*.

19. The poet intimates that the games which he shall institute in honor of Augustus, will be so famous that the Greeks will come to them, forsaking their own Olympic and Nemeæan games, *M*.—*Alpheum*. The Olympic games were celebrated near this river. See *Pisa* in Lex.—*Molwrchi*. See *Nemea* in Lex.

20. *Cursibus*, 'in running.'—*Crudo*. See in Lex. B. b.

21. *Tonsae foliis olivae*, 'with leaves of the stripped olive.' Voss understands by *tonsae* that the leaves are 'clipped,' so as to be of equal length: Heyne with probably better reason, thinks it means that the leaves are 'stripped' from the tree, and woven into a wreath: Wagner supposes that in making the olive wreath, (worn by those about to offer a sacrifice), the larger leaves were 'cut off' or 'plucked away,' and only the smaller ones left, that the wreath might appear more fine and elegant and not shade the forehead too much. This explanation is consistent with that of Servius, *minutis foliis composita*.

22. *Dona*, See in Lex. 2.—*Jam nunc*, etc. He speaks of the games which he proposed to institute as if they were now on the point of being celebrated.—*Ducere pompas*. The ceremony referred to was that of carrying the images of the gods in solemn procession to the circus before the commencement of the *ludi Circenses*, Br.

24. *Vel scena*, etc. There are to be dramatic entertainments also.—*Versis frontibus*. The poet refers to the *scena versatilis* or revolving scene, which turned on a pivot and so presented different faces or views.

25. *Tollant*. The ancient curtain rose from the stage at the conclusion of a piece, (cf. *aulaeum*, 1. in Lex.), and it descended when the piece was to begin.—*Intexti Britanni*. He supposes the figures of Britons to be interwoven in the *aulaeum* or curtain, so as to appear to raise the curtain with them as they rose. The Britons sued for peace to Augustus, a. u. c. 727, when he was in Gaul preparing to invade them, *Con*.

26. He recurs to the temple, to describe its ornaments, particularly the sculpture in gold and ivory on its doors, *K*. The combination of ivory and gold was common in ancient statuary, the ivory representing the flesh, *Con*.

27. *Gangaridum*, here used for the people of the East. Cf. on G. 2, 172.—*Arma Quirini*, 'the arms of Quirinus,' poetically for *Quirino in armis* or *armato*, H. See *Quirinus*, III. in Lex.

28. *Hic*, scil. *faciam*.—*Undantem bello*, 'swelling with war,' i. e. with warlike feeling. The allusion here is to Antony and Cleopatra, and to their defeat by Octavianus.—*Magnum fluentem*, *πολὺν βέοντα*, 'flowing onward with full stream.'

29. *Columnas*. Servius says that Augustus constructed four columns from the beaks of ships captured in that naval engagement, and that these were afterwards placed by Domitian in the Capitol.

30. *Addam*, etc. There will also be there cities conquered in Asia, and victories gained over the Armenians, (indicated by their mountain Niphates), and the Parthians, *K*. In such cases cities were represented under the figures of women.—*Niphaten*. Cf. on G. 2, 497.

31. *Fidentemque fuga*, etc. Alluding to the manner of warfare of the Parthians, who used to fly from their enemies, and at the same time shoot their arrows behind them: compare the description in Milton, P. R. 3, 323:

How quick they wheeled, and flying, behind them shot
Sharp sleet of arrowy shower against the face
Of their pursuers, and oercame by flight.

32. *Diverso ex hoste*, i. e. dwelling in opposite portions of the earth—the East and the West. See on the next verse.

33. *Bisque triumphatas*. The two triumphs in the East were, first, in the defeat of Antony and Cleopatra in the years 31 and 30 B. C., and second, in the restoration by the Parthians, in B. C. 20, of the Roman standards which had been taken from Crassus: those in the West were, the subjugations of the Cantabri, B. C. 25, and again, after their rebellion, B. C. 22. The Britons also might be included; cf. on v. 25, *Wr.*—*Utroque ab litore*, to be construed with *gentes*, ‘the nations from,’ i. e. ‘of either shore,’ i. e. the shores of the Mediterranean and of the Ocean. *Ab* here denotes origin or place of habitation; cf. on v. 2, *Forb.*—It is probable that lines 30—33 were added shortly before Virgil’s death.

34. *Stabunt*, etc. Marble statues of the Trojan ancestors of Augustus, (who was adopted into the Julian *gens*), are to be placed in this temple.

35. The descent of *Iulus*, (the ancestor of the *gens Julia*), from Jupiter is traced as follows: Jupiter was the father of Dardanus, who was the father of Erichonius, who was the father of Tros, who was the father of Assaracus, who was the father of Capys, who was the father of Anchises, who was the father of Aeneas, who was the father of Ascanius, called also Iulus.—*Demissae*, see in *Lex. demissus*, II. 4.

36. *Trojae auctor*. Cf. on G. 1, 502. Apollo was the tutelary deity of Augustus, who was even called the son of Apollo.

37. In another part of this temple Envy is represented, but as overcome and cast down to Hades. This is emblematic of the triumph of Augustus over his enemies, (so that the invidious were obliged to be silent), and of the conclusion of the civil wars, *Br.* It is probable, as Voss and *Wr.* suppose, that the poet here refers to a painting.—*Severum*, ‘gloomy,’ ‘dreadful.’

38. *Angues*. Virgil represents Ixion as bound to the wheel by serpents; the other version of the legend says, chains, *Br.*

39. *Non exsuperabile saxum*, ‘the stone that cannot be overcome,’ i. e. that cannot be rolled to the summit. See *Sisyphus* in *Lex.*

40. Such will be my future occupation; meantime I will continue my poem and sing of cattle, *K.*—*Dryadum*. Cf. on G. 1, 11.

41. *Intactos*, ‘untried,’ ‘unattempted,’ i. e. not hitherto sung by any Roman poet.—*Maeceenas*. Cf. on G. 1, 2.

42. *Altum*, ‘lofty,’ ‘sublime.’—*En age*, etc. These words are addressed by the poet to himself, *Cerda*, *Ruaeus*, *Voss*, *Wr.*, *Forb.*; others suppose them to refer to *Maeceenas*.

43. *Vocat*, etc. The meaning is: I seem to hear the cattle, the dogs and the horses calling aloud to me to proceed with my song, *Wr.*—*Cithaeron*. Numerous herds of cattle pastured on this mountain.

44. *Taygeti*. The dogs of Laconia were famous hunting dogs.—*Epidaurus*. All Argolis was noted for its superior horses.

46. *Mox iam*, etc. I now sing of cattle, but I soon will venture to celebrate and transmit to posterity the warlike deeds of Caesar, *K.*—*Arduentes*, ‘ardent,’ ‘fiery.’—*Accingar dicere*, *Gr.* § 270.

48. *Tithoni*. Tithonus was great-grandson of Tros, and son of Laomedon, he was therefore not in the direct line from which the Julian *gens* was derived, and his name is probably used here only for the sake of variety, *K*.—*Prima ab origine*, 'from the first origin,' i. e. from the time of.

49. Choice of a cow for breeding, vs. 49—59. He confines himself to the cow, on the ground that the qualities of the offspring depend upon the make of the mother; a notion, the truth of which, if not fully acceded to in our own times, the Arabians at least are fully persuaded of in the case of horses, as appears from their never selling a mare, although they are willing enough to dispose of their stallions; *Daubeny*.—*Seu quis*, etc. General direction with respect to the breeding of horses and oxen, to attend chiefly to the qualities of the mother, *K*.—*Miratus*, 'admiring,' has in effect the sense of 'desiring,' *Con*.—*Palmae*, see in *Lex. D. b. β*.

50. *Pascit*, 'feeds,' i. e. breeds, *K*.—*Fortes ad aratra*, scil. *vehenda*, *Forb*.

51. *Torvae*, 'grim-looking,' 'stern-looking.'

52. *Turpe caput*, 'coarse head,' i. e. large and unsightly, *Br*.—*Plurima cervix*, 'a great deal of neck,' i. e. having it both long and thick, *K*. As cattle were at this period bred principally for the purpose of draught, strength was the first requisite, *V*.

54. *Tum longo*, etc., i. e. her side should be very long.—*Omnia magna*, i. e. all her parts should be large.

55. *Pes etiam*, scil. *magnus est*, *H*.

56. *Nec mihi displiceat = valde placeat*, *Serv. Gr. § 324, 9*.—*Maculis insignis et albo = maculis albis*. Cf. on *G. 2, 192*.

57. *Aut juga*, etc., i. e. it is not a bad sign if she refuses to go under the yoke, and threatens with her horns, for it shows spirit, *K*.—*Aspera cornu*; see in *Lex. asper*, 5, b.

58. *Faciem*, 'looks,' 'appearance.'—*Ardua tota*, 'altogether tall,' *Br*. Cf. *Vaccae quoque probantur altissimae formae longaeque*, *Col. 6, 21*.

59. *Et gradiens*, etc., 'and as she walks, sweeps her footprints with the tip of her tail,' *Br*.

60. The age for breeding, vs. 60—71.—*Aetas pati*, *Gr. § 270, R. 1, c*.—*Lucinam*, 'a bringing forth,' 'birth.'—*Justos*, 'proper,' as taking place at a suitable age.

62. *Cetera*, scil. *aetas*, i. e. before four and after ten years, *K*.

63. *Interea*, 'meanwhile,' i. e. between the fourth and the tenth year, *H*.—*Superat = superest*, 'remains,' *Con*.; *Wagner* explains it by *abunde est*, but, as *Con*. observes, v. 66 seems to point to the former meaning.

64. *Solve*. The males were kept confined for some time previous to the breeding season, *Br*.—*Mitte in Venerem*, etc., 'be the first to give your cattle the pleasures of love.' *Primus*. Cf. on *G. 2, 408*.

66. *Optima quaeque*, etc., 'each best time of life for wretched mortals,' i. e. 'the best time of life for all wretched mortals.' He makes here a general reflection on the flight of time, carrying away the days of youth (*optima dies aevi*), which are our best and happiest, *K*.

68. *Rapit*, *Gr. § 209, R. 12, (2)*, 'hurries on.'—*Labor*, 'sickness.'

69. *Semper erunt*, etc. He returns to the subject of breeding, by observing that in a man's stock there will always be some that he does not like, and for which he would wish to substitute others, *K*.—*Quarum corpora*, periphrastic for *quas*, *H*.

70. *Enim=igitur*, as *γὰρ* is used for *ἀρα*, *ὁγ*, *H*, 'therefore,' 'then.'—*Amissa*, =*quae amiseris*, *Con*.; scil. *corpora*.—*Requiras*, 'feel the want of.'

71. *Anteveni*, 'anticipate,' 'be beforehand.'—*Subolem*, 'young cattle,' 'a supply of young ones,' *Con*.—*Sortire*, see in *Lex. B. 2*.

72. On the breeding of horses, vs. 72—94. Here however it is the sire, not the dam that he describes, led probably by his poetic feeling, as he thus has an ampler field for description, *K*.—*Pecori equino*, 'a stud of horses.'

73. *Quos*, i. e. *iis quos*.—*Spem*. Cf. on *E. 1*, 15.—*Submittere*. Cf. on *E. 1*, 46.

74. *Jam inde a teneris*, i. e. 'even from foals.' Cf. on *G. 2*, 272.

75. *Continuo*, 'from the very first.' Cf. on *G. 1*, 169.—*Pecoris*, 'cattle,' i. e. 'horses,' 'breed of horses.'—*Pullus*, 'colt.'

76. *Altius ingreditur*, 'walks quite high,' or 'tall.' He looks tall as he walks, because he has long and straight legs, *M*. Cf. *aequalibus atque altis rectisque cruribus*, *Col. 6*, 20. Conington thinks the meaning is, 'steps higher.'—*Mollia*, 'pliant,' 'flexible.' Cf. on *E. 2*, 72.—*Reponit*, 'bends' or 'throws back'; see in *Lex. B*. Wagner explains it by *humis vicissim ponit*, 'sets down alternately.'

77. *Primus et ire viam*, etc. He shows courage by taking the lead.—*Ire viam*, *Gr. § 232*, (1).

78. *Ponti*. The bridges meant were probably wooden, *K*, *Con*.

79. *Vanos*, 'vain,' 'idle,' i. e. in which there is no real terror, *K*.

80. *Argutum*, 'expressive,' as conveying to the beholder, by its very form, evidence of the generous blood of the horse; 'clearly defined,' 'neat,' *Con*.; perhaps also including the idea of graceful motion.

81. *Luxuriat toris*, 'abounds in muscles,' i. e. is broad and full, *K*.—*Honesti*, from the context, must mean 'good,' rather than 'handsome,' *Con*.

82. *Albis*. There is no distinction intended by Virgil between *albus* and *candidus* as applied to the color of a horse: the poet condemns white only as a color for stallions, *M*.

83. *Si qua*, 'if by chance.' A further proof is here given of the spirit of the horse; but the description applies only to the trained war horse, and not to the colt, as above, *K*.

84. *Stare loco*, 'to stand still.'—*Nescit*, see in *Lex. II. B*.—*Micat auribus*, 'he twitches as to his ears,' i. e. 'his ears twitch' or 'quiver.'—*Tremat artus*; cf. on *E. 1*, 55, 'his limbs tremble,' i. e. with excitement.

85. *Ignem*, i. e. the hot breath.

86. *Jactata*, 'after being tossed up,' *Con*.

87. *Duplex spina*, i. e. the flesh rising on each side of the spine forms a ridge, and so presents the appearance of a double spine.—*Agitur per*, 'runs' or 'extends along.'

88. *Solido cornu*. A hard and thick hoof would be especially requisite when horses were not shod with iron, *Con*.

89. *Pollucis*. The poets commonly represent Castor as famous for horsemanship, and Pollux for fighting with the *caestus*.—*Talis*, scil. *fuit*.

90. *Cyllarus*, the name of a horse said to have been presented by Juno to Castor and Pollux.

91. *Currus*, i. e. *equi*. Cf. on G. 1, 514.—*Achilli*. Cf. on E. 8, 70.

92. *Talis et ipse*, etc. The poet alludes to the legend that Saturn, in order to avoid being discovered by his wife, Ops, coming suddenly upon him while he was in company with Philyra, changed himself into a horse. *Iipse*. Cf. on E. 8, 96.—*Cervice effudit equina*, 'spread out upon that horse's neck of his.'

93. *Adventu pernix*, 'swift at the arrival,' i. e. exerting himself and moving swiftly. Observe the derivation of *pernix*, in Lex.

94. *Pelion*. Because the north of Thessaly, where Mount Pelion lay, was the scene of this adventure, *K*.—*Acuto*, 'clear,' 'sharp.'

95. The stallion, when affected by disease or old age, is no longer to be employed, vs. 95—102, *K*.—*Hunc quoque*, i. e. even this perfect horse, *Con*.

96. *Abde domo*, 'hide at home'; *domo*, the dat. for *in domum*; i. e. keep him at home, away from the mares, and employ him at various kinds of work, *K*. This interpretation is approved by Voss, Wr., Forb. and Con., but Heyne and some others take the meaning to be, 'send him away from home,' 'send him off.'—*Nec turpi ignosce senectae*, 'and do not indulge his shameful old age,' 'do not suffer him to disgrace himself in his old age,' i. e. do not, out of compassion and regard for him, leave him with the mares when he has become past use through age, *K*, Voss, Wr., Con. But Servius, Forb. and others connect *nec* with *turpi*, 'spare his not inglorious old age.'

97. *In Venerem*, 'to love.'—*Senior*, 'an old horse.'

98. *Trahit*, 'drags on,' 'performs.'—*Ad proelia*, 'to an engagement,' scil. *Veneris*.—*Ingratum*, 'fruitless,' *Con*.

99. *Quondam*. See in Lex. II.—*In stipulis*, etc. Cf. G. 1, 84, sqq.—*Sine viribus*, 'without strength,' because the straw is its only fuel, *Con*.

100. *Animos*, 'courage,' 'spirit.'

101. *Hinc*, 'after this,' 'afterwards,' 'then.'—*Alias artes*, 'other qualities.'—*Prolem parentum*, 'the offspring of his progenitors,' i. e. his breed, pedigree, traced from the parents of the stock, Serv., Wr., Forb.

102. *Et quis cuique*, etc. how each of them was affected by defeat or victory in the race.

103. A description of a chariot race, vs. 103—112, imitated from the Iliad, 23, 362—372.—*Nonne vides*; a favorite Lucretian expression.

104. *Corripuere*, 'seize.' Cf. on G. 1, 49: so Shakspeare says: "He seemed, in running, to devour the way," *Br*.

105. *Spes arrectae*, a poetical variety for *animi arrecti spe*, *Con*.—*Juvenum*, i. e. *aurigarum*, Serv.—*Exsultantia*, 'bounding,' 'throbbing.'—*Haurit*. See in Lex. I. B. 2, near the end. Their interest in the race, and consequent excitement, propels the blood more quickly from the heart, and hence, as it were, exhausts it of blood. Cf. καρδία φόβῳ φρένα λακτίζει, Aesch. Prom. 906.

106. *Pavor*, 'anxiety.'—*Verbere=flagello*.—*Torto*, 'circling,' *Con*.

107. *Proni*. The reins were passed round the body of the driver, so that he naturally leant forward when at full speed, *Con.*—*Volat vi*, i. e. *volat cum impetu*, H.—*Axis*. This was a very conspicuous part of the ancient chariot, because the car was so small and light, *Con.*

108. *Jamque humiles*, etc. He refers to the bounding of the chariots, and not to a motion of the charioteers independent of that. Cf. Hom. II. 23, 368, 369, *Con.*

109. *In auras*, 'into the air,' 'on high.'—*Sublime* with *ferri* or *elati*.

111. *Humescunt*, scil. *aurigae*.

112. *Amor laudum*, 'desire of praise,' i. e. with the horses. See v. 102.

113. *Currus et quattuor jungere equos*=*curru quattuor jungere equos*, *Con.*

114. *Rotis*, 'the wheels,' i. e. 'the chariot.'—*Insistere*, 'to stand upon,' because the charioteer drove standing upright in the chariot.—*Victor*, i. e. in the chariot-race, or in battle.

115. *Frena gyrosque dedere*, 'gave the bridle and the ring,' i. e. taught the use of the bridle, and how to train horses by making them go round in the ring. He represents the Lapithae as the inventors of the art of horsemanship.

116. *Impositi dorso*, 'mounted on their backs.'—*Sub armis*=*armatum*.

117. *Insultare solo*. He attributes to the rider what properly belongs to the horse.—*Gressus glomerare superbos*, 'to prance proudly.'

118. *Aequus uterque labor*. The poet now returns to the subject introduced in v. 100, that youth and vigor are indispensable, *juvenem calidumque animis* answering to *animos aevumque*. *Labor*, the difficulty of providing a good stallion, is *aequus* in both cases, that is, whether you wish to breed racers or chargers, *Con.*—*Juvenem*, scil. *equum*.

119. *Cursibus acrem*, 'eager in the race.'

120. *Quamvis saepe*, etc., i. e. whatever may have been his former exploits, or the country of his birth, or his pedigree, he is not to be selected as a stallion unless he also have youth and spirit.—*Fuga versos* for *in fugam versos*, H.

121. *Epirum*. Cf. on G. 1, 59.—*Mycenas*, for *Argolis*. Cf. on v. 44.

122. *Neptuniquē ipsa*, etc. He refers to the story of the birth of the horse Arion, which was said to have been the offspring of Neptune and Ceres. *Neptuni ipsa origine*, 'from the very origin of Neptune,' i. e. from Neptune himself as progenitor. Or the reference may be as in G. 1, 12.

123. *His animadversis*, i. e. *moribus et aetate deprehensis*, Serv.—*Instant*, scil. *magistri*, v. 118,—'are attentive' or 'diligent.'—*Sub tempus*, scil. *admittendi*, i. e. *appropinquante admissurae tempore*, Wr.

124. *Impendunt curas distendere*, i. e. *in eum distendendum*, Forb.—*Denso*, 'firm.'

125. *Legere*. See in Lex. 2. *lego*, I. B. 2.—*Pecori* is to be taken both with *ducem* and *maritum*, *Con.*—*Dixere*. See in Lex. 2. *dico*, I. B. 7.

126. *Florentes*, 'flowering,' 'blossoming,' indicating the kind of herbage, as vetches or clover, *Con.*—*Secant* and *ministrant* imply that the animal is kept up, *Con.*

127. *Superesse*. See in Lex. I. B.
128. *Referant*, 'repeat,' i. e. resemble him in his leanness.
129. *Ipsa armenta*, 'the herd itself,' as distinguished from its *dux* and *maritus*; that is, the mares, *Con.*—*Volentes*, 'purposely.'
130. *Ubi primos* for *ubi primum*, *Wr.*, 'when first,' 'as soon as'; but *Forb.* takes *concupiscit primos* to mean 'the first intercourse' of the season.
132. *Cursu*, 'by running.'—*Sole*, 'by the sun,' i. e. 'by the heat of the sun.'
133. *Quum graviter*, etc., i. e. when the grain is threshed and winnowed.
135. *Hoc faciunt*, etc. He gives the physical reason of this practice in a figurative form, *K.*—*Luxu*, 'pampering,' and hence, 'fatness,' *obesitate*, *H.*—*Ne obtusior usus sit genitali arvo*, 'that the use of the generative field may not be too blunted.' Cf. on G. 2, 466.
136. *Sulcos oblimet inertes*, 'overspread the sluggish furrows.'
138. Care of the mothers after conception, vs. 138—156.—*Patrum*, 'sires.'—*Cadere*, 'to give way,' 'cease.'—*Matrum*, 'dams.'
139. *Exactis mensibus*, 'the months being completed,' i. e. when they are near their time of bringing forth.
140. *Non*. Cf. on G. 1, 456.—*Plaustris*, 'with the wagons,' abl. = *juga gravium plaustrorum*, *Con.*: *Wr.*, *K.* and *Forb.* say it is the dat. Gr. § 222, 1, 'the yokes for the wagons,' i. e. by which they are moved forward.
141. *Saltu superare viam*, 'to leap over the path' or 'road'; or it may mean, as *K.* and *Con.* think, 'to leap out of the road.' He has just before said that they must not be put to hard work, and he now adds, that they must be kept from violent exercise, in leaping, running, etc.
142. *Carpere prata*, 'to scour,' or 'to gallop over the meadows.'—*Rapaces*, 'rapacious,' alluding to the swift current of the stream; 'rapid.'
143. *Vacuis*, i. e. *apertis*, *Serv.*, 'open,' free from rocks or other impediments; or, 'lonely,' 'quiet,' where they will be undisturbed, *H.*—*Pascunt*, i. e. *magistri* or *armentarii pascunt* ('pasture') *eas*.—*Plena flumina*: that they may get water without straining themselves by scrambling up and down the banks.
144. *Muscus ubi*, scil. *sit*, *Wr.*—*Ripa (sit) viridissima*.
146. The order is, *circa lucos Silari, Alburnumque virentem ilicibus, est plurimus volitans*.
147. *Volitans*, used substantively, *Serv.* *Plurimus volitans*, 'a flying insect in great numbers.'—*Cui nomen asilo*, Gr. § 204, R. 8, (a). *Asilo*. This insect, (according to the authority of a work by Antonius Vallisnieri, printed at Padua in 1723, as quoted by Martyn), penetrated into the skin of cattle with its sting, causing intolerable pain to the animals, and deposited an egg in the wound. The egg thus deposited was hatched within the wound, and the worm continued there till ready to turn to a chrysalis.
148. *Oestrum vertere vocantes*, 'have translated it, calling it *oestrus*,' i. e. have translated it into their language, giving it the name *oestrus*.
149. *Asper*. See in Lex. 5, b. Cf. *Asper, acerba tuens*, *Lucr.* 5, 34.—*Acerba sonans*, for *acerbe*. Cf. on E. 3, 63.—*Quo tota exterrita*, etc. Homer, Od. 22, 299, sqq. represents the suitors, who had long fought with Ulysses, on Minerva's raising up her shield, flying like oxen from the oestrus, *M.*

150. *Furit mugitibus aether*, for *furit mugitus per aetherem*, i. e. *aether resonat furientium mugitu*, H.

151. *Sicci* marks the heat of summer, when the stream is dried up, H.

152. *Monstro*. Cf. on G. 1, 185.—*Exercuit*. See in Lex. B.

153. *Inachiae juvencae*; referring to Io and the gadfly which Juno sent to torment her. See under *Inachus* and *Io* in Lex. Cf. Ov. Met. 1, 588, sqq. and Aesch. Prom. 567, 674.—*Pestem*, 'a plague,' 'torment.'

154. *Acrior instat*, i. e. *saevius vexat*, H.

155. *Arcebis*, Gr. § 267, R. 2; 259, R. 1, (4).—*Pecori*. Cf. on E. 7, 47.

156. *Ducentibus*, 'leading on.' The stars are said to usher in the night, because they are seen before the night has closed in, *Con*.

157. Rearing of calves, vs. 157—178.—*Traducitur*, 'is transferred,' i. e. from the mothers.

158. *Notas et nomina gentis*, a hendiadys, for *notas nominum*, etc. *K.*, i. e. *notas gentem indicantes*, Forb.—*Iniurunt*. Cf. on G. 1, 263, and G. 3, 312.

159. *Et*, scil. *signant eos, quos*; the verb being supplied from the meaning of the preceding verse, *Jahn.*, 'designate'; but H. and Voss supply *iniurunt notas iis*, after *et*.—*Pecori habendo*. Gr. § 275, III. R. 2. Cf. on G. 1, 3.—*Submittere*. Cf. on E. 1, 46.

161. *Horrentem*, 'bristling,' 'rough.'

162. *Cetera*, i. e. all those which are not intended for breeding, for sacrifices or for labor; viz. such as are raised for milk only, or for the shambles, *Wr.* But Martyn seems right in referring this line to what follows, making *cetera* include all not designed for agricultural labor.

163. Here and in the two following lines he borrows language from the education of youth, *Con*.—*Tu*. Cf. on G. 2, 241.—*Studium atque usum agrestem*, 'rustic studies and use,' i. e. 'rustic employment and service,' labor and service in agriculture.

164. *Viam insiste*, 'enter on the mode,' i. e. begin to.

165. *Faciles*, 'easily moulded.'—*Dum mobilis aetas*, 'while their age is pliant,' i. e. while their age is such that their bodies are pliant or agile.

166. *Ac primum*, etc. The gradations of training here specified seem to be, 1st, accustoming the calf's neck to a collar; 2d, teaching it to step together with another; 3d, teaching two to draw a light weight; 4th, a heavy one, *Con*.—*De*. See in Lex. C. 3.—*Circlos*. See *circulus* in Lex.

168. *Ipsis e torquibus aptos*, 'fastened together from,' i. e. 'by the collars themselves.' The *torques* are the same here as the *circuli*, v. 166, *ipsis* having virtually the force of *isdem*, as Wagner remarks. Perhaps there may be an implied prohibition of a custom which, as Columella, 6, 2, tells us, was justly reprobated by most writers on agriculture, of yoking bullocks together by the horns, *Con*.

169. *Pares*, 'equal,' i. e. in strength. Thus also Varro and Columella say that bullocks of equal strength must be yoked together, lest the stronger should wear out the weaker, *M*.—*Gradum conferre*, 'to step together.'

170. *Illis*, 'by them.'—*Rotae inanes*, 'an empty cart.' Cf. on v. 114. Varro and Columella give the same direction, the latter recommending that they should begin with a branch of a tree, to which a weight should next be attached, *Con.*

171. *Summo pulvere*, expressing the lightness of the cart.—*Vestigia*, 'tracks' or 'ruts' of the wheels.

172. *Valido*, 'heavy,' 'ponderous.'—*Nitens*, 'laboring.'—Translated from Hom. II. 5, 838: μέγα δ' ἔβραχε φήγιμος ἄζων, H.

173. *Iunctos orbes*, 'the wheels joined to it,' *orbes* being put for *plaustrum*. Cf. on v. 170.—*Temo aereus*. In ancient times the pole was plated with copper, *K.*

174. *Pubi*. See in Lex. 2. *pubes*, C.

175. *Vescas*, 'small,' 'slender.'—*Ulvamque palustrem*. Martyn thinks it probable that the 'marshy sedge' here spoken of is the 'cat-tail.'

176. *Frumenta sata*, i. e. *herbas novellae segetis*, H., 'the growing corn,' 'the corn in the blade.'—*Nec tibi fetae*, etc., i. e. when cows have newly calved the whole of their milk should go to the calves; which precept, he says, is contrary to the practice in ancient times.

178. *In dulces consument natos*, as we talk of spending on a person or thing, *Con.* See in Lex. *consumo*, B. 2, (β). *Natos*, 'young,' 'offspring.'

179. The rearing and training of foals intended for chargers or racers, vs. 179—208.—*Sin magis* (scil. *est tibi*), *studium ad bella*, Wch., Br., *Con.* This seems better than the explanation of Heyne, adopted by Wr., Forb., and Lade.; *sin magis* (scil. *est*) *studium* (scil. *formare pullos*) *ad bella*; *formare* being supplied from v. 163, which is a forced ellipsis.

180. *Alphea*. Cf. on v. 19. He puts the Olympic for any chariot races.

181. *Jovis in luco*, alluding to the Altis, or sacred grove of Jupiter, which was near his temple. See *Olympia* in Lex.

182. *Labor*, 'task,' as implying some degree of toil and effort, *K.*; the first part of a horse's training, in the cases supposed, is what is meant.—*Animos*, etc., i. e. to become accustomed to the shouts of the troops, the glitter of arms, the sound of clarions, etc., *K.*

183. *Lituos*. The kind of trumpet here spoken of was almost straight, only turning a little at the end, *M.*—*Tractuque gementem*, i. e. *stridentem dum trahitur*, H., 'creaking in the draught,' *K.*, or 'as it is dragged along,' *Br.*

184. *Ferre*, 'to bear,' 'to stand,' as we say, *K.*—*Frenos audire sonantes*, 'to hear the sounding bridles.' Little bells were frequently attached to the bridles, *K.*, *Con.*

186. *Plausae cervicis*, 'of the patted neck,' *Br.*, i. e. to delight in being clapped on the neck, *K.*

187. *Jam primo depulsus ab ubere*, for *quam primum* or *statim ac depulsus est*, H., 'as soon as,' etc.; *primo* is not an adv. but an epithet of *ubere*, *Con.*

188. *Audeat*, 'venture to do'; for *fuciat*, with the idea of courage included, *K.*—*Inque vicem*, 'and by turns'; this implies that these experiments on his courage are to alternate with wearing the halter, *Wr.*, *Con.*

189. *Invalidus*, i. e. *dum est invalidus*.—*Etiam*=*etiamnum*, Wr., 'as yet,' 'still'.—*Inscius aevi*, 'ignorant of life,' as having so recently begun to live. Heyne and others explain it by 'unconscious of his powers,' i. e. as not having yet attained to that age which imparts strength.

190. *At tribus exactis*, etc., 'but when three (summers) being past the fourth summer shall have come to (the horse),' i. e. when he has completed three years and is entering on the fourth: *tribus exactis*, abl. abs. Wagner reads *acceperit* instead of *accesserit*, because he thinks the latter would denote that the fourth year was finished; but the reading in the text is supported by the weight of authority. Cf. Cic. Ep. ad Q. 1, 1, *annum tertium accessisse desiderio nostro et labori tuo*, meaning that his brother has just been continued in office for a third year, *Con*.

191. *Carpere gyrum*, 'to go' or 'move in the ring,' so as to be trained and taught his paces. See in Lex. *carpo*, II. 4, and cf. on v. 115.—*Gradibus sonare compositis*, 'to sound with measured steps,' i. e. *ungula sonante incedere gradibus in numerum factis*, Wr. *Sonare* is not merely ornamental, as the ring of the hoof was esteemed a mark of its soundness, *Con*.

192. *Sinuetque alterna volumina crurum*, 'and let him bend the alternate joints of his legs,' i. e. 'let him bend alternately the joints of his legs.'

193. *Sitque laboranti similis* implies that he is not to follow his own bent but to be trained, *Con*.—*Tum cursibus*, etc. The order is, *tum, tum cursibus auras vocet*=*provocet*,—'challenge with the race.' Cf. G. 4, 76.

194. *Ceu liber habenis*, as if he were simply following his own will; contrasted with *laboranti similis*, *Con*.

195. *Aequora*. Cf. on G. 1, 50.—*Vestigia*, see in Lex. I. or B. 1.

196. *Qualis Aquilo*, scil. *volat*.—*Hyperboreis*, 'northern.' See in Lex.—*Densus*, 'dense,' and hence 'strong,' 'violent': *qui quasi condensata aura et ad resistendum difficili flat, ergo vehemens*, Wr., or, perhaps, 'constant,' 'blowing uninterruptedly,' Klotz.: *densus* with *incubuit*, *Con*.

197. *Incubuit*, 'rushes forth'.—*Hiemes*, 'storms'.—*Arida*, as being without rain. Cf. Sen. Nat. Quaest. 3, 28, *fluere assiduos imbres et non esse modum pluviis, suppressis Aquilonibus et flatu sicciore*, Wr.

198. *Campi natantes*, 'the swimming fields,' i. e. the water. It is from Lucr., where it means the space overflowed with water; hence a periphrasis for the sea, *Con*. It is also explained 'waving fields' of corn, *H*, Wr.

199. *Lenibus flabris* marks the beginning of the gale, *Con*.

200. *Longi fluctus*, 'long waves,' which denotes the force of the winds, not, as Heyne renders it, *qui longe, e longinquo veniunt*, K. This explanation of Keightley's is approved by Conington. Cf. Homer's *μακρὰ κτάρη*.—*Urgent*, scil. *se*, 'press' or 'roll on.'

201. *Ille*, i. e. *Aquilo*.—*Fuga*, 'in its swift motion.'

202. *Hic* has here the force of *talis*, 'a horse like this,' Wr.—*Elei*. Cf. on G. 1, 59.—*Metas et maxima campi spatia* seems to be a kind of hendiadys, as if it had been *metas campi maximis spatiis*, *Con*.—*Maxima* for *magna*, *H*.

203. *Sudabit* contains the notion of *sudans ibit*, *Con*.—*Spatia*. Cf. on G. 1, 513.—*Agēt*. Cf. on G. 2, 130.—*Cruentus*. This denotes the spirit of the horse,

which pulls so hard that his mouth is cut by the bit in the efforts of the driver to hold him in, *K*.

204. *Belgica esseda* is here put for a war-chariot in general.—*Melli*=*domito*, *Serv.*, 'obedient,' 'easily managed.' Philarg. explains it by *mobili*, 'pliant,' 'flexible.'—*Feret* seems to refer to the wearing of the yoke on the neck and to drawing the car, *Con*.

205. *Crassa*, i. e. 'fattening.' Cf. on G. 1, 320.—*Farragine*. This was a mixture of spelt, barley, vetches, etc., which crops the ancients sowed together and cut as food for their cattle, *K*.

206. *Ante domandum*, i. e. *si farraginem praeberis antequam domentur*. See Gr. § 275, I. R. 2, & 235, (1).

207. *Ingentes tollent animos*, 'they will raise their mettle too high.'—*Prehsi*, 'taken in hand,' *Con*. Cf. on G. 1, 285.

208. *Lupatis*. The curb is said to have been called *lupatum* because it had unequal iron teeth, like the teeth of wolves, *Serv.*, *M*.

210. *Cueci*=*occuli*, *H*. See *caecus*, II. in *Lex*.

212. *Tauros*. He confines himself here to the bulls, omitting the horses entirely, *K*.—*Relegant*, scil. *magistri*, *K*.

213. *Oppositum*, 'opposed' between him and the cows, 'intervening.' The intervening hill excludes the view; the breadth of the stream prevents crossing, *Con*.

214. *Aut intus*, etc. If they cannot remove him in that manner, they keep him shut up at home, *K*.—*Satura*. Cf. on G. 2, 197.

215. *Carpit*. See in *Lex*. II. 2. c.—*Uritque*, sc. *taurum*.—*Videndo*. Cf. on G. 2, 239, 250=*visu*, 'by the sight of her,' *Con*.

217. *Dulcibus*, etc. The order is, *et saepe quidem dulcibus illecebris illa*, etc.

219. *Pascitur*, etc. The heifer feeds, unconcerned, as it were, in the woods, *K*.—*Sila*. All the manuscripts have *silva*, but in the Medicean there is a dot over the *v*, which is equivalent to our *dele*. *Servius* also says that some read *Sila*. Heyne therefore, whom all the later editors follow, has admitted it into the text, *K*.

220. *Alternantes*, ἀμειβόμενοι, i. e. *vicissim*, *invicem inter se*, *H*.

222. *Versa*, 'turned against,' 'adverse.'—*Obnixos*, scil. *adversarios*, i. e. their opponent.

223. *Longus Olympus*, 'the distant heavens,' *V*. Cf. on E. 5, 56.

224. *Stabulare*, instead of the more usual *stabulari*, *K*.

226. *Multa*, adverbially, 'much,' 'greatly.'—*Ignominium*, sc. *suam*.

227. *Amores*, i. e. *juvencam*. See in *Lex*. *amor*, b. meton.

228. *Excessit*, 'he has departed from.'

229. *Inter*, etc. The order is, *jacet pernox cubili instrato inter dura saxa*.

230. *Pernox*, 'all night.' Most Mss. have *pernix*, meaning 'pertinacious.'—*Instrato* seems to be here an adjective, from *in* and *stratus*, 'not covered,' 'bare,' *H*, *Wr*. If a participle it must mean 'spread on' (the rocks), *Con*.

231. His fare is hard as well as his couch, *Con*.—*Carice*. This, according to Martyn, is the common hard 'rush,' which grows in pastures.

232. *Irasci in cornua*. See in *Lex. irascor*. The words are translated from Eur. Bacch. 732, τᾶυτοι . . . εἰς κέραθ θυμωμένοι. *Con*.

233. *Ventosque*. There may be an allusion here to the preparatory movements which gladiators were wont to practise as a prelude to the fight, *Br*.

234. *Sparsa arena*. Cf. E. 3, 87.—*Ad pugnam proludit*, 'practises for the fight.'

236. *Signa movet*, 'he moves the standards,' as was done when breaking up a camp; 'he marches,' 'advances.' The poet here, as often elsewhere, applies to other animals terms properly belonging to human beings, *Wr*.—*Oblitum*, 'who has forgotten him,' and is therefore taken by surprise, *K*.

237. Virgil shows his judgment by calling off the reader's attention to a simile instead of following the animals through a second encounter, *Con*.—*Uti medio ponto*. Wagner says the preposition is omitted by Virgil when he uses *medius* loosely, signifying 'in' rather than 'in the centre,' *Con*.

238. *Longius*, 'far off.'—*Ex altoque*, 'and from the deep,' 'from the main sea,' answering to *medio ponto*, *Con*.—*Sinum*, 'the curve' of a wave, between the overhanging crest and the base.

239. *Ipsa monte*, the *mons* being the whole of which the *saxum* is a part, and probably here the crag against which the sea breaks, *Con*.

241. *Alte subjectat*, 'casts up from its depths.' Cf. *Saxaque subjectare, et arenae tollere nimbos*, Lucr. 6, 700, which Virgil plainly imitated, *Con*.

242. *Adeo*, 'indeed,' 'in fact.'—*Ferarumque*, hypermeter.

243. *Pecudes*, of tame animals, as opposed to the *ferarum* of the preceding verse, *K*.—*Pictae*, 'painted,' 'variegated.'

244. *Amor omnibus idem*, Gr. § 222, R. 7.

245. *Tempore non alio*, 'at no other time,' except when under the influence of this passion of love.—*Catulorum oblita*, Gr. § 274, 1.

246. *Erravit*. Cf. on G. 1, 49.

247. *Dedere*, 'make.' Cf. note on v. 246.

248. *Pessima*, as *malus* is used of serpents, vs. 416, 425, *Con*.

249. *Male erratur*, 'it is ill wandering,' *M*.—*Solis*, though grammatically belonging to *agris*, really points to the traveller, *Con*.

250. *Nonne vides*. Cf. on G. 1, 56.

251. *Si notas odor attulit auras*, poet. for *si aurae notum attulere odorem*. Gr. § 323, 4, (3). As the scent comes with the gale, Virgil chooses to make it the bearer, not the borne, for the sake of variety, *Con*.—*Auræ*, see in *Lex*. 4, d.

252. *Neque jam frena*, etc., 'no longer do either,' etc. *Jam* implies that the fury has risen beyond control, *Con*.—*Virum*, because other than human obstacles are mentioned in the next verse, *Con*.

253. *Objecta*, 'opposed in his way,' *K*, 'opposing,' *Philarg*.

254. *Correptos montes*, 'huge rocks swept away.'—*Unda* may be connected with either *correptos* or *torquentia*, *Con*.

255. *Dentes exacuit*, 'whets his tusks,' *M*.—*Sabellicus sus*; an *epitheton ornans*. *Sannium*, as being mountainous and woody, abounded in all kinds of wild beasts, *K*. Servius and Voss suppose that Virgil here means the tame

boar, as he has already named the wild boar, v. 248; but, as Bryce observes, in v. 248 the animals are mentioned in a very cursory manner, and the poet may well return and take up one of those instances, to enlarge upon it. Aristotle, speaking of the wild boars, H. A. 6, 17, says, that at this time they rage horribly, and fight one with another, making their skins very hard by rubbing against trees, and by often rolling themselves in the mud and letting it dry, make their backs almost impenetrable, and fight so furiously that often both of them are killed, *M*.

256. *Arbore* may be either the instrumental or the local ablative, *Con*.

257. *Atque—atque*. The first of these words connects this clause with the preceding, and the second *atque* couples *hinc* and *illinc*, *Wr.*, *Lade*. But *Forb.* supposes that the copula between these two clauses is to be supplied, (as it is to be between *prosubigit* and *fricat*), and that *atque—atque=et—et*, as in E. 5, 23.—*Durat*, i. e. by rolling in the mud: see on v. 255. Cf. *Luto se tergorantes*, *Plin.* 8, 52, 78.

258. *Quid juvenis*, scil. *facit*. He refers to the story of Hero and Leander, to prove the power of love over mankind, *K.—Magnum cui*, etc., 'for whom cruel love stirs up the mighty fire in his bones,' i. e. 'in whose bones cruel love excites the mighty fire.' See in *Lex.* 2. os, I.

259. *Abruptis* has here the force of *abruptentibus*, *H.*, 'bursting.'

260. *Natat frena*. See in *Lex. nato*, I. (β).

261. *Porta caeli*. The ancients supposed the heavens to be a solid arch, having gates, through which the gods descended, and thunder and lightning issued, *Wr.*

262. *Nec miseri*, etc., i. e. neither the thought of his parents' grief if he should perish, nor that Hero would be unwilling to survive his death, keeps him back, *H.—Reclumant*, 'reverberate'; or, 'cry out against,' warn to desist.

263. *Moritura*. Hero, on hearing of the death of Leander, threw herself into the sea.—*Super=insuper*, *preterea*, 'moreover,' 'besides,' *Wr.*, *Forb.*—*Crudeli funere*, to be taken with *moritura*. Cf. on E. 5, 20.

264. *Quid*, scil. *dicam*, *ut furant*, *Wr.* or scil. *faciant*.—*Lynces variae*, 'the spotted lynxes,' which were fabled to draw the car of Bacchus, *K.*

265. *Quid*, sc. *dicam*.—*Quae dant proelia*, 'what combats they engage in.'

266. *Scilicet=profecto*, *utique*, 'undoubtedly,' 'certainly,' 'of a truth,' *H.* *Scilicet* is apparently explained by *quid* in the two previous lines. He has been hurrying on, and now he gives his reason for doing so—the fact that it is on the fury of the mares that there is most need to dwell, *Con*.—*Ante omnes*, 'above all animals,' for 'above the fury of all animals,' *Con*.

267. *Mentem*, scil. *eam*, *Wr.*, 'that disposition.'—*Quo tempore Glauci*, etc. Glaucus, the son of Sisyphus, who dwelt at Potniae in Boeotia, kept his mares from the horses in order that they might be in proper condition for running. Venus, to punish him, filled them with such fury that they tore him to pieces, *K.* The story is intended merely to illustrate, not to give the origin of their fury, *Con*.—268. *Malis*, 'with their jaws,' i. e. 'with their teeth,' *K.*—*Absumpsere*, 'tore to pieces.'

269. *Illas*, i. e. *equas*.—*Gargara*. A particular mountain and river are here named for mountains and rivers in general, *Serv*.

270. *Ascanium*. The Ascanius is here a river, issuing from the lake of the same name in Bithynia, *H*.—*Superant*—*tranant*. The stress is to be laid, as Conington suggests, on these verbs; *montes* and *flumina* meaning little more than *illa* and *hunc*.

271. *Subdita*, see in *Lex. subdo*, B.

272. *Magis*, 'chiefly,' 'especially.'—*Ossibus*, 'their bones,' i. e. the marrow in their bones, as that was considered the seat of heat, *Wr*.

273. *Ore versae*, 'turned as to the mouth,' 'with the mouth turned.' *Ore* is used distributively, *Forb*.

275. *Vento gravidæ*. "Brood-mares were frequently kept in large troops, which were removed, according to the season, from the mountains to the coast, and studiously kept apart from the males, except at the breeding season, when, in Columella's opinion, it was the more expedient to bring them together, because the mares, if debarred at that period from sexual intercourse, are apt to conceive by the winds, and in that case to engender an offspring which is sure to die within three years. Virgil also adopts this same fable, which, extravagant as it may appear to us, was very generally believed amongst the ancients." *Daubeny*.

276. *Saxa per*, 'over the rocks.'

277. *Diffugiunt*—in *Borean*, etc. Aristotle says, on the same subject, *H. A.* 6, 19, *θλουσι δὲ οὐτὲ πρὸς ἔω, οὐτὲ πρὸς ὁσμάς ἀλλὰ πρὸς ἄρκτον ἢ νότον*.—*Tuos*, scil. *ad ortus*.

278. *Aut*, scil. *in eam partem*.—*Nigerrimus Auster*; so called because of the darkness it occasions by means of the thick showers which it brings with it, *M*.

279. *Pluvio frigore*; since all rain cools the air, *Wr*. Cf. on *G.* 1, 462.

280. *Hic*, 'upon this,' 'under these circumstances,' *Con*.

282. *Malæ novercae*. Cf. on *G.* 2, 128.

283. *Miscueruntque*—*et cui miscuerunt*, *Wr*. Cf. on *G.* 2, 129, and see *E.* 8, 67—70.—*Non innoxia verba*, *Gr.* § 324, 9.

285. *Capti amore*. Cf. on *E.* 6, 10.—*Circumvectamur*, see in *Lex*.

286. The poet now proceeds to the subject of sheep and goats.—*Armentis* includes horses as well as cattle.—*Superat*, i. q. *superest*. Cf. on *E.* 9, 27.

287. *Agitare*, 'to tend,' 'pasture,' 'manage.'

288. *Hic labor*, scil. *sit*, i. e. *in hoc opera vestra posita esto*, *Wr*.—*Hinc*, i. e. from this pursuit.—*Fortes*, 'strong,' 'vigorous.'

289. *Nec sum animi dubius*, 'nor am I doubtful in mind,' i. e. I am well aware.—*Verbis vincere*, 'to overcome by words,' 'to treat in suitable poetic language.'—*Magnum*, 'great,' 'difficult.'

290. *Angustis rebus*, 'lowly subjects.'—*Hunc honorem*, 'this grace' or 'dignity,' i. e. such as is expected from a poet.

291. *Deserta*, 'deserts,' i. e. 'lonely' or 'untrodden places'; no Roman poet, before him, having treated of these subjects in verse. See vs. 292, 293.

292. *Ire jugis*. Gr. § 255, 2.—*Qua nulla*, etc. The order is, *qua nulla priorum orbita Castaliam devertitur*, Serv.

293. *Castaliam*, i. e. *ad Castaliam*, Wr. This spring was at the foot of Mount Parnassus.—*Molli clivo*, 'with a gentle slope.' Cf. E. 9, 8.

294. *Magno ore sonandum*, 'I must sing in lofty speech,'—'in an exalted strain.'

295. *Incipiens*, ἀρχόμενος, i. q. *principio*, Forb.—*Mollibus*, 'comfortable.'

296. *Carpere herbam*, i. e. *in praesepe appositam*, H.—*Mox* seems to denote that they will not have to remain long in the sheds, *Con*. The cold weather does not begin in the south of Italy till towards the end of December, *K*.—*Aestas* includes all the warmer months, as *hiems* the colder, *Con*.

299. *Podagras*, 'the podagra': probably the *clavi*, a name given to two kinds of disease in the feet of sheep, Col. 7, 5, *Con*.

300. *Post hinc digressus*, 'afterwards departing hence,' i. e. leaving the sheep: these words answer to *incipiens*, v. 295, and are equivalent to *deinde vero*, H.

301. *Arbuta*. See in *Lex. arbutum*, 2.—*Fluvios recentes*, 'fresh' or 'running water.'

302. *Et stabula*, etc., i. e. face the south, that they may have the sun and be protected against the cold northern blasts, *K*.—*A ventis*, scil. *aversa*, Wr.

303. *Ad medium diem*, i. e. toward the south.—*Quum olim*, 'when at length,' 'when now,' 'when.'

304. *Extremo* Gr. § 205, R. 17.—*Aquarius* is represented, in the zodiac, as pouring water out of an urn, and was esteemed a rainy sign, *M*. It sets in February, which with the Romans, (Gr. § 326, 2, (1), would be close on the end of the natural year: *frigidus* and *cadit* seem to refer to the sign; *irrorat* to the supposed figure in the zodiac, *Con*.

305. *Hae*, scil. *caprae*.—*Leviore*, 'less,' scil. *quam oves*.

306. *Usus*, scil. *earum*.—*Milesia*. Miletus was famous for excellent wool, very soft and commanding a high price. The wool of Miletus is here put for wool in general. Cf. on E. 1, 55.—*Magno*, Gr. § 252, R. 3.

307. *Mutentur=vendantur*, Wr.—*Tyrios incocta rubores*, for *incocta ruboribus*, H. Cf. on E. 3, 106. *Rubores*, 'purple.'

308. *Densior*, 'more numerous.' Columella says a goat, if she is of a good sort, frequently brings forth two, and sometimes three kids at a time, *M*. The recommendations of the goat enumerated in this and the following lines are summed up in *Geoponics*, 18, 9, *Con*.—*Hinc*, i. e. *ab his*, *K*.—*Largi* properly belongs to *copia*.

309. *Quam magis*—(*tam*) *magis*, i. e. *quo magis=eo magis*, Forb.—The meaning is, as *exhausto* shows, the fuller the pails after one milking, the more will be yielded by the next, *Con*.

310. *Laeta=larga*, 'abundant,' Forb.

312. *Cinyphii*. The country through which the river Cinyps flowed was famous for goats with long hair. Cf. on E. 1, 55.—*Tondent*, 'men clip,' like *inurunt*, v. 158, *Con*., or scil. *pastores*, Philarg.: cf. G. 2, 282.—*Setas comantes*, 'long hair,' hanging down, *Klotz*.

313. *Usum in castrorum*, etc. Goat's hair was used to make hair-cloth for garments and for various other purposes; also to make ropes.

314. Another recommendation of the goat is, that it is kept with little expense and care.—*Pascuntur silvas*, scil. *caprae*. See in *Lex. pasco*, I. B. 3, b, and Gr. § 232, (2).—*Lycae*, a particular for a general term, *K*.

315. *Horrentes*, 'rough,' 'prickly.'—*Dumos*. Cf. E. 1, 77.

316. *Ipsae*, i. e. *sua sponte*. Cf. on E. 4, 21.—*Suos*, scil. *fetus*, 'their young,' *Serv*.

317. *Et gravido*, etc., i. e. they also bring home plenty of milk, *K*.

319. *Quo minor*, etc., i. e. the less need goats, in other respects, have of aid from men, the more should we be careful to shield them from the winter's cold, *V*.—*Est egestas*=*egent*, *H*.—*Curae mortalis*, i. e. *hominum curae*, *Forb*.

320. *Virgea pabula*. Cf. vs. 300, 301.—*Lactus* seems rightly explained by *Wr*. as=*largus*, the epithet belonging rather to the gift than to the giver, *Con*., 'bountiful,' 'liberal.' Cf. v. 494. So also *Forb*. But Heyne explains it to mean 'joyful,' i. e. 'joyfully,' 'cheerfully.'

323. *Utrumque gregem*, i. e. the sheep and goats.

324. *Primo cum sidere*, 'at the first appearance' or 'rising'—.

325. *Carpamus*, 'let us hasten over,' 'take our way across.'

326. Cf. with this verse E. 8, 15.

327. *Quarta caeli hora*. This was about nine o'clock, according to our mode of reckoning. Gr. § 326, 1, (1). *Caeli* is added after *hora* because time is measured by the course of the sun in the heavens, *Forb*. Cf. G. 1, 335, & 4, 100.—*Collegerit*, see in *Lex*. II. 1.

328. Cf. E. 2, 13.—*Rumpent*, hyperbole, Gr. § 324, 5.

330. *Currentem ilignis canalibus*. It was the custom in Italy, (as in the East, see Genesis, 30, 38), for the shepherds to draw the water and pour it out into wooden or stone troughs for their flocks, *K*.

331. *Exquirere* depends on *jubeto*, understood.

332. *Jovis quercus*. Cf. on G. 2, 15.—*Antiquo robore*, 'with ancient trunk.'

333. *Aut sicubi*, etc. The order is, *aut sicubi nemus nigrum ilicibus crebris*.

334. *Ilicibus crebris* to be taken with *nigrum*, and *sacra umbra* with *nemus*.—*Accubet*, 'lies,' 'rests,' 'reposes.' Properly speaking it is the shade itself which is said *accubare* or *cubare*; here the verb is transferred to that which forms the shade, *Wr*.

335. *Tenues*, 'fine,' 'slender,' an epithet of water, expressing its penetrating power. Cf on G. 1, 92. Thus *Serv*., *Burm*., *H*., *Forb*., *Con*. But *Wr*. and *Lade*. refer to v. 330; water from a little stream.—*Dare*, scil. *jubeo*, *Wr*.

337. *Roscida luna*. The moon was regarded as causing the dew; and was called *roriflua* and *roris mater*, *Con*. Cf. G. 2, 202.

338. *Alcyonen*. Cf. on G. 1, 399.—*Acalanthida*. *Acalanthis* or *acanthis* is the Greek name for the goldfinch or thistle-finch, in Latin *carduelis*, because it lives among thorns and eats the seeds of thistles, *Con*.

339. The poet loses no opportunity of embellishing his subject, and consequently digresses at this place into a description of the nomad tribes of Africa, which keep their flocks in the fields the whole summer; and again, in v. 349,

he speaks of those northern regions where the cold compels them to keep their herds in the stalls, *H.*, *Br.*

340. *Prosequar*, see in Lex. II. C.—*Et raris*, etc., ‘and the huts, with scattered roofs, inhabited by them,’ i. e. the huts in which they dwell, not close to each other, but scattered here and there at considerable intervals, *Wr.*, *Br.*

341. The elder Scaliger declares, (Poet. 5, 16,) that Apollo himself could produce nothing superior to these verses of Virgil, *Con.*

343. *Hospitiis*, ‘lodgings,’ ‘fixed abodes.’—*Jacet*, ‘extends,’ ‘stretches out.’

344. *Agit*, ‘carries off.’—*Tectum Laremque*, ‘his roof and his home,’ *Con.*

345. *Amyclaeum*. Cf. on vs. 44, 405, & E. 1, 55, *Hyblacis*.

346. *Non secus*, etc., i. e. just as a Roman soldier carries everything with him, *H.*—*Patriis in armis*, ‘in his national arms,’ i. e. such as the Roman soldiers always used, *K.*

347. *Injusto*. Cf. *iniquo* with a similar meaning, G. 1, 164. The Roman soldier, besides his armor, had to carry provisions, palisades for the camp, etc., altogether amounting to 60 lbs. according to Vegetius, 1, 19, *Con.*

348. *Ante exspectatum (est) hosti*, a Greek construction for *antequam ab hoste exspectetur*, *Wr.*—*In agmine* seems to be used here for *in acie*, ‘in line of battle,’ *K.*—This line shows that *carpit*, in v. 347, implies haste, *Con.*

349. *At non*, scil. *ita pascitur*, *H.*—*Maeotia*, see in Lex. *Maeotae*, C. & D.

350. *Turbidus*. The order is, *et turbidus torquens*. Cf. on G. 1, 163.

351. *Redit*, ‘returns’: this expresses the form of the mountain, stretching first to the east and then to the north, *Serv.*—*Medium porrecta sub axem*, ‘stretched under the very pole itself,’ running directly north. Cf. on G. 2, 271.

355. *Assurgit*. The earth is said to rise because its height is increased by the ice and snow, *Con.*

356. *Semper hiems*, i. e. there do not occur those mild bright days that interrupt the rigor of winter in Italy, *K.*

357. *Tum*, see in Lex. II. B. 1.—*Pallentes umbras*, ‘pale shades,’ i. e. the dim and dusky atmosphere, *H.* This and the two following lines are imitated from Hom. Od. 11, 15, sq., where the atmosphere of the Cimmerians is similarly described, *Con.*

358. *Nec quum*, etc. neither when he rises nor when he sets, i. e. in no part of his course, *K.*

359. *Rubro*, see in Lex. *ruber*, I.

360. The features of a severe winter are now dwelt upon, in highly finished and richly embellished detail, *Br.*

361. *Ferratos orbes* is from Lucr. 6, 551. *Orbes*, i. e. *rotas*.

362. *Hospita*. See in Lex. *hospes*, C. (β).

363. *Aera*, ‘copper’ or ‘brazen vessels.’—*Dissiliunt*. They burst, as our leaden pipes do, in consequence of the expansion of the fluid in them, when it is congealed, *K.* Cf. G. 4, 135, 136.

364. *Indutae*, ‘having been put on,’ i. e. ‘while being worn.’—*Humida*, ‘liquid,’ i. e. whose natural state is fluidity, *K.* See in Lex. I.

365. *Vertere*, i. e. *se vertere*. See in Lex. B. 2, a. Cf. on G. 1, 49.

367. *Non secius*, 'not less,' i. e. the snow is as abundant as the frost is severe.—*Ningit*. Gr. § 209, R. 3, (1).

369. *Corpora boum*. The poet seems here to have in mind the oxen which would be required to draw the *plaustra*, Lade., Wr. Cf. v. 352.

370. *Mole nova*, scil. *nivis*. *Nova=insolenti*, 'unusual,' 'strange,' to which they are not accustomed, *H*. Wagner explains it to mean 'new-fallen.'

372. *Formidine*, see in Lex. II. B. The *formido* was a cord with red feathers fastened along it, which the hunters stretched in open places in the woods: the deer, when roused and driven toward it, terrified by the motion of the feathers turned aside, and thus rushed into the nets, (*casses*), that were stretched to receive them, *K*.

373. *Oppositum*, 'opposing.'—*Montem*, i. e. *molem*, v. 370.

376. *Ipsi*, i. e. the people of the North themselves. *Ipsi* distinguishes their own life from the state of things about them, *Con*.—*In defossis specubus: defossis* for *fossis*, *H*., 'in caves dug out.'—*Sub alta terra*, 'under the deep ground,' i. e. 'deep under ground.' This underground mode of life is ascribed by Tacitus to the Germans, to the Sarmatians by Mela, and to the Armenians by Xenophon, *K*.

377. *Congesta*, 'piled' or 'heaped up.'—This verse is hypercatalectic. Cf. on G. 1, 295.

378. *Adolvere=dedere*. Cf. on G. 1, 49.

379. *Noctem*, i. e. the winter time, resembling night in obscurity. Cf. on v. 357.—*Pocula*. Cf. on E. 8, 28.

380. *Fermento*, see in Lex. B. 2.—*Sorbis*. The fruit of the service-tree is acidulous: the liquor made from it must have been a kind of cider, *K*. Wagner explains *fermento atque sorbis* by *sorbis fermentatis*. Cf. on G. 1, 173.

381. *Talis*, etc., such is the life of the northern nations.—*Hyperboreo*. Cf. on v. 196.—*Septem trioni* by tmesis (Gr. § 323, 4, (5), for *Septentrioni*, 'the Seven Oxen,' now called '*Ursa Major*,' 'the Wain,' etc.

382. *Rhipaeo*. Cf. on G. 1, 240.

383. *Corpora*. Cf. on E. 1, 55.—*Setis*, 'with the hairs,' i. e. with skins with the hair left on them, *K*.

384. "Virgil makes a correct distinction between the kind of pasture best suited for encouraging the growth of pure wool, and for the secretion of milk." *Daubeny*.—*Curae*, scil. *est*. See *cura* in Lex. A. 1, (γ).—*Aspera silva*, etc. These are to be avoided as tearing the wool and wounding the flesh. Cf. v. 444, *Con*.—*Lanicium*, 'wool,' i. e. the growth of it.

385. *Lappaeque tribulique*. Cf. on G. 1, 153.—*Pabula laeta*, 'rich pasture,' 'luxuriant pasturage'; the wool in such case not being so fine as when sheep are fed on poor pasture. "Sheep fed on short grass have always finer wool than those fed on rich ones; thus the southdown bears the highest price of any English wool." *Daubeny*.

386. *Continuo*. Cf. on G. 1, 169.—*Villis*, 'wool' or 'fleece.'

387. *Illum*, scil. *arictem*, to be supplied from the following clause.—*Iipse* distinguishes the whole ram from a particular part, viz. the tongue, *Forb*. Cf. on G. 2, 297.

388. *Nigra lingua*, etc. This is an opinion held by all the ancient writers on the subject, *K*.

390. *Nascentum*, 'of the offspring.'—*Pleno campo*, instead of saying, from the flock which fills the plain.

391. *Munere*, 'inducement,' *Con.*; the word means anything calculated to express or to secure favor and affection. One version of the legend here referred to was that Pan changed himself into a splendid white ram and thus induced the Moon to follow him, *Con.* Macrobius says the story was borrowed by Virgil from Nicander.—*Niveo* for *niveae*. Gr. § 205, R. 14.—*Dignum est*, see in *Lex. dignus*, (*γ*).

393. *Aspernata*, scil. *es*.

394. *Amor*, scil. *est*.—*Lotos*. This is not the *lotus* mentioned in G. 2, 84, but a 'water-lily.'—*Frequentes*, 'in abundance.'

395. *Ipse*, i. e. let the farmer himself do it, and not leave the sheep to look for salt herbage for themselves.—*Manu*, scil. *sua*.—*Salsas*, 'salted'; as we salt hay for cattle. Keightley says, it is remarkable that the graminivorous animals in general are fond of salt, while the carnivorous dislike it.

396. *Hinc*, i. e. from the use of salt.—*Fluvios*, 'water.'—*Tendunt*=*distendunt*, i. e. give more milk.

397. *Occultum*, 'obscure,' 'slight.'—*Referunt*, 'return,' 'give.'

398. *Multi*, etc. Those who wish to reserve the milk for sale and for other purposes take measures to prevent the young ones from sucking their mothers, *K*.—*Jam excretos prohibent*, etc. *Excretos*, 'separated,' is the participle of *excerno*. Heyne explains the passage by *excernunt et prohibent*, (Cf. on G. 1, 320), making *jam* equivalent to *porro*. Wagner says: *Multi prohibent haedos recens natos a lacte matrum ita, ut eos aut separent (excretos), aut capistrum ori praefigunt*; thus adopting the proleptic use of the participle, and distinguishing between the removal of the kids and the putting on of the capistrum, as being two methods of preventing their sucking. *Que* in v. 399 would then have the force of *ve*. The explanation given by Conington seems preferable to either. He says, the meaning evidently is that the kids are not allowed to suck at all—a practice opposite to that recommended above, v. 178, in the case of calves, as the object to be attained is different. *Excretus* then will have a sense analagous to that which it bears in physiological writers, denoting the separation which takes place in birth. *Jam* is then=to *statim*: 'restrain the kids, as soon as they are born, from their mothers,' i. e. from sucking their mothers. So Bryce; *jam excretos*, 'just fallen.'

399. *Prima ora*. *Prima* may be taken adverbially, 'from the first,' like *jam excretos*, *Con.*, or we may render *prima ora*, 'the extremities of their mouths.'—*Ferratis capistris*, 'with spiked muzzles.' These *capistra*, unlike those in v. 188, seem to have been made with iron points, which would prick the mother and make her drive the kid away, *Con.* *Ora praefigunt capistris*, by hypallage for *capistra praefigunt oribus*, Forb.

400. *Surgente die horisque diurnis*, 'at sunrising and in the morning hours.' It would appear, from *tenebris et sole cadente*, v. 401, as Conington remarks, that *surgente die* and *horis diurnis* refer to the same thing, the morning milk-

ing, though at some seasons the ewes were milked at mid-day. Cf. Varro II. 11: *Mulgent vere ad caseum faciendum mane, aliis temporibus, meridianis horis*, etc.

401. *Premunt*, i. e. *in caseum*, H. Cf. E. 1, 35 & 82. See in Lex. *premo*, I. B. 5. This was probably a soft, new cheese, intended for immediate use. Cf. Varro, II. 11: *Est etiam discrimen, utrum casei molles ac recentes sint, an aridi et veteres.—Jam tenebris et sole cadente*, scil. *mulsero*, 'now in the evening and at sun setting,' i. e. at the evening milking. Cf. on v. 400.

402. *Adit oppida pastor*. Cf. E. 1, 35. Possibly there may be some playfulness in the juxtaposition of *oppida* and *pastor*, *Con*.

403. *Parco*, 'little,' 'a small quantity of.'—*Contingunt*, 'sprinkle'; i. e. they make cheese of such of the evening's milk as is not carried to town, and salt it for keeping. This was more thoroughly pressed than the cheese referred to above, and was also dried. *Contingunt* from *tango*, *Con*.

404. *Nec tibi cura canum postrema*: litotes.—*Una*, i. e. *cum pecore*, 'together with the flock,' *Serv*.

405. *Spartae catulos*, 'dogs of Sparta.' Cf. on vs. 44, 345.—*Molossus*. The Molossian dogs were chiefly valued as sheep-dogs and watch-dogs, *K*.

406. *Pinguì*, 'fattening.' Whey as a food for dogs is recommended by Dioscorides, 2, 80, and by Col. 7, 12, the latter prescribing the addition of barley-meal, *Con*.

407. *Stabulis furem horrebis*; cf. Juven. 6, 17, *timere furem pomis*, *Wch*.

408. *A tergo* seems intended to give the notion of surprise, *Wr.*, *Con*.—*Iberos*. The Spaniards were reputed cattle-stealers, and therefore the word is here used for thieves of that description in general, *H*.

409. *Cursu agitabis*, 'will pursue by running,' 'will hunt' or 'chase.'—*Onagros*. The wild ass is not mentioned by any ancient writer as being found in Italy. As it is an animal of great speed it is probably mentioned here by way of poetic embellishment, to intimate the swiftness of the dogs.

412. *Turbabis*, 'disturb,' 'rouse.'—*Agens*, 'chasing,' 'driving'; as in the ballad of Chevy-Chase; "To drive the deer with hound and horn," *K*.

413. *Premes ad retia*. Cf. vs. 371, 372.

414. Directions for driving away and destroying serpents, vs. 414—439. Pliny says that the smell of cedar shavings puts serpents to flight, *Con*.

415. *Galbaneo*. Dioscorides says Galbanum is the juice of a sort of *ferula*, growing in Syria, that it has a strong smell, and drives away serpents with its fume, *M*.—*Agitare*, 'to drive' or 'frighten away.'—*Graves* may here signify either 'offensive,' as emitting a very offensive odor, *H*.; cf. on v. 451, and see in Lex. *gravis*, I. B. 2, or 'dangerous.'—*Chelydros*. Cf. on G. 2, 214.

416. *Immotis*, 'undisturbed,' i. e. that have not been cleaned.—*Mala tactu* for *tactui*, 'dangerous to touch,' *H*, *K*, *ἀαντος*, *Con*.

417. *Caelum=lucem*, *H*, *Forb*.—*Exterrita* seems to refer to the timid nature of the animal, *Con*.

418. *Aut tecto*, etc. The order is, *aut coluber, pestis acerba boum, assuetus succedere tecto et umbrae, pecorique aspergere virus*. It is uncertain what kind of serpent is meant by *coluber*.—*Umbræ*, 'shady places.'

420. *Fovet*, 'inhabits,' 'occupies constantly.' *Fovet humum is, qui multum et assidue in eo moratur*, H. Cf. also G. 4, 42, 43: *effossis latebris sub terra fovere larem*.—*Cape saxa*, etc. The rapidity of the verse expresses the instant necessity for exertion, V.—*Robora*, 'clubs.'

421. *Tollentem minas*, 'raising threats,' i. e. 'raising himself in a threatening posture,' K., 'raising his threatening head,' Br. Cf. A. 2, 381: *attollentem iras et caerulea colla tumentem*.—*Colla sibila*, i. e. *quae sibilum edunt*, H. Gr. § 234, II.

422. *Dejice*, 'strike' or 'knock him down.'—*Jamque*, etc. The precept is exchanged for narrative, Con.—*Alte*, 'deep in the ground,' K.

423. *Quum* seems virtually equivalent to *dum*, Con.—*Nexus*, 'rings,' 'spiral folds.'—*Extremaeque agmina caudae*, 'the train of his far distant tail.' This and the *medii nexus* before formed a complication, which is now unloosed (*solvuntur*), but the tail still continues to undulate, Con.

424. *Tardosque*, etc., 'and the last fold drags along its slow-moving coil': *tardos orbes=tardum orbem*.

425. *Est etiam*, etc. The serpent here meant is the *chersydrus*, a species of water-snake, which abounded in Calabria, (Solinus, c. 8), the passage being imitated from Nicand. Ther. 359, sq. Con., H.—*Malus*, 'dangerous,' 'hurtful.'

426. *Squamea*, etc., i. e. his back is scaly and his belly has large spots on it, K.

427. Cerda remarks that two characteristics are here mentioned, the length of the belly and the spots, Con.

428. *Rumpuntur fontibus=se rumpunt*, 'break' or 'burst forth from —.' Cf. on G. 1, 446.

430. *Hic*, i. e. *in stagnis*, Wr.—*Atram*. Cf. on G. 1, 129.

431. *Improbis*, 'voracious,' 'ravenous.' Cf. on G. 1, 119.

434. *Asper=exasperatus*, Forb. Cf. Sall. Jug. 89: *Natura serpentium, ipsa perniciosa, siti magis quam alia re accenditur*.—*Exterritus*, 'made wild.'

436. *Dorso nemoris*, i. e. 'a woody ridge,' the back or ridge of a mountain covered with woods.—*Libeat*, etc., 'may I never take a fancy,' Con.—*Jacuisse* for *jacere*, Gr. § 268, 2, R. 2, last clause.—*Per herbas*. Cf. on G. 2, 527.

437. *Positis exuviis*, 'having cast its slough' or 'skin,' thus, as it were, renewing its youth. Aristot. (Hist. A. 8, 17), says the serpent casts his skin twice in the year, in the spring and autumn; *catulos relinquens* seems to mark the former, *ova* the latter period, H., K., Con.

438. *Volvitur*, see in Lex. B.—*Catulos*, 'its young.'—*Tectis*, 'at home.'

439. *Arduus*, 'raised,' 'lifted up.'—*Linguis micat ore trisulcis*, i. e. *micat linguis (in) ore*, H., 'makes a quick motion backwards and forwards in his mouth, with his three-forked tongue.' From the rapidity of its motion the ancients supposed a serpent's tongue to be cleft into three divisions.

440. The diseases of sheep, vs. 440—463.

441. *Tentat*, 'attacks.'—*Scabies*. Columella observes that no animal is so subject to the scab as sheep. He adds that it usually arises on their being injured by cold rain or frost; or, after shearing, if they are not well washed,

or if they are permitted to feed in woody places where they are wounded with brambles and briars, *M.*—*Frigidus imber*, cf. on G. 1, 259.

442. *Alius*, 'very deep.'—*Vivum*, see in Lex. *vivus*, B.—*Persedit*, see *persido* in Lex.

445. *Magistri*, 'the shepherds.'—Cf. on G. 1, 272.

446. *Villis*. Cf. on v. 386.

447. *Missus*, etc., 'sped with the stream, floats' or 'swims down': cf. on G. 2, 452.—*Secundo amni*, see in Lex. *secundus*, B. 2. under *sequor*.

448. *Tristi*. Cf. on G. 1, 75.—*Contingunt*, cf. on v. 403.

449. A number of ingredients are now named, to be mixed with the lees of oil.—*Spumas argenti*, 'litharge of silver,' the oxide or scum that forms on the surface of silver, or of lead containing silver, when in fusion, *K.*—*Viva*, see in Lex. *vivus*, 2, and cf. on G. 2, 469.

450. *Idaeasque pices*, 'and Idean pitch'; because pine-trees abounded on Mount Ida. Cf. on E. 1, 55. Liquid pitch or 'tar' is here meant, *Serv.*—*Pingues unguine ceras*, 'wax rich in oily matter,' i. e. to which oil has been freely added. Wax can only be rendered soft and yielding by the addition of oil, *K.*

451. *Graves*=*graveolentes*, *Wr.* Cf. on v. 415.

452. *Non ulla*, etc., 'a favorable crisis in the disease is never so nigh at hand,' *Con.* Cf. A. 7, 559. Others explain *praesens*, 'efficacious,' *fortuna*, 'remedy.'—*Laborum*=*morbi*, *scabiei*, *H.*

453. *Ferro*, 'with an iron instrument,' as a knife.—*Potuit* seems merely a poetical amplification, *Con.*, and *si quis potuit rescindere* to be equivalent to *si quis rescindat* or *rescinderit*, *Forb.*

454. *Vitium*, i. e. the ulcer.—*Tegendo*. Cf. on G. 2, 250.

456. *Abnegat*, 'refuses,' i. e. out of despair.—*Sedet*, 'sits idly': see in Lex. *sedeo*, B. 2.

457. *Ima ossa*, 'the inmost bones,' or 'marrow.' Cf. on v. 272.—*Dolor*, i. e. *morbus*, 'the disease,' *H.*—*Balantum*=*ovium*.—*Lapsus*, 'having sunk' or 'penetrated.'

459. *Profuit*, i. q. *solet prodesse*. Cf. on G. 1, 49, *Forb.*—*Incensos aestus*, instead of the more usual *fervidos aestus*, 'burning heat,' *H.*—*Et inter*, etc. i. e. by bleeding in the foot, between the hoofs. This is the usual place for bleeding a sheep, as, on account of the wool, the neck cannot be got at. The sheep is also bled in the face or ear, *K.*

460. *Ima*, 'the lower parts.'—*Salientem*, see in Lex. *salio*, I. A. 2.

461. *Quo more*. This practice is nowhere else ascribed to the Thracians, *K.*

462. *Fugit*, see in Lex. I. A. 2, near the end. Gr. § 209, R. 12, (3).—*In Rhodopen*; this refers only to *Bisaltiae*, as *deserta Getarum* does to the *Gelonus*, *Wr.* By *deserta Getarum* is meant the country lying between the Danube and the Dniester, a part of Moldavia, *Forb.*

463. *Et lac*, etc., 'they drink (mares') milk coagulated with horses' blood,' *Con.* This custom is ascribed to several ancient nations.

464. *Quam*, scil. *ovem*.—*Procul*, 'at a distance,' from the rest of the flock.—

Molli, 'soft,' 'voluptuous'; so called from the effeminacy of him who seeks it, *Voss*, *Wr.*, *Forb.*; or it may mean 'pleasant,' 'agreeable,' *Lade*.

466. *Medio*. Cf. on v. 237.

467. *Solam*, 'alone.'—*Decedere nocti*. Cf. on E. 8, 88.

468. *Culpam ferro compesce*, 'check the evil by the knife,' i. e. kill the faulty sheep; see in *Lex. culpa*, 3. *Quas—videris—decedere* should have been followed by *hanc continuo macta*, or the like, *Wr.* Gr. § 323, 3, (5).

469. *Incautum*, 'incautious,' 'unwary.'

470. The comparison seems to be not between the frequency of storms at sea and the number of the diseases of cattle, but between the quick rush of a storm-wind and the rapid spread of each of the various diseases. *Creber* then will be taken closely with *agens hiemem*, like *creberque procellis Africus*, A. 1, 85. *Aequore*, either along the ocean, or from it, *Con*. 'The whirlwind bringing frequent rain-storms, does not rush so quick from the ocean, as the many diseases of cattle (spread)'. *Wr.* says: *non turbo, hiemem agens, tam creber ruit*, 'does not rush down so thick,' i. e. with drops so thick.

471. *Pestes*, i. e. *morbi*, H.

472. *Aestiva*, 'flocks,' 'folds'; see in *Lex.* 3; a military term applied to the flocks of sheep, because they were frequently pastured in different places in summer and in winter, *Con*.

473. *Spemque gregemque*, 'both the hope of the flock,' i. e. the young, 'and the flock itself.' Cf. on E. 1, 15: *agnos cum matribus*, *Serv.*—*Cunctamque ab origine gentem*. These words, which might have been put in apposition to the foregoing, without a conjunction, are added in the form of an epexegetis, *que* being inserted, *Wr.*, *Br*.

474. *Tum sciat*, scil. *morbis totos greges abripi*, H. He who has any doubt of this, may convince himself of the truth of it by viewing the present condition of a district in which the cattle were attacked by an epidemic, K. The order is, *si quis aerias Alpes*, etc., *videat*, etc., *tum sciat*.

475. *Castella*, see in *Lex.* 2.—*In tumulis*, 'on the hills.'—*Iapydis Timavi*, 'of Iapidian Tinavus.' The Timavus was so named from the lapydes, an Illyrian people who dwelt near it, K.

476. *Post tanto* for *tanto post*, 'so long afterwards.' Gr. § 256, R. 16, (3).—*Regna pastorum*. Cf. E. 1, 70.

478. We know nothing of the epidemic described, or the time at which it happened, but it seems to have left a sufficiently terrible recollection behind it to induce Virgil to select it as a subject for a companion picture to that of the great plague of Athens, at the end of the sixth book of Lucretius, *Con*.—*Morbo caeli=vitio aeris*, H., 'from badness of the air,' 'from a vitiated state of the atmosphere.' Cf. E. 7, 57.

479. *Tenpestas*, 'season.'—*Toto auctumni aestu*, 'with the whole heat of autumn,' i. e. with the full force of the heat of autumn. The autumn extended with the Romans from the early part of August, (11th), till the beginning of November (11th), and the first part of this period was usually the hottest and most deadly of the year, *Br*.

482. *Via mortis*, 'the way to death,' 'the mode of death.'—*Simplex*, 'one and the same,' 'uniform.' The disease is described as going through two opposite stages, parching fever being succeeded by a sort of liquefaction, *Con.*—*Venis omnibus acta*, 'driven through all their veins,' 'coursing through every vein.'

483. *Sitis*, 'fever,' so called from its effect, *K.*—*Adduxerat artus*, from the shrinking of the skin in fever, *H.* See in *Lex. adduco*, 4.

484. *Fluidus liquor*, 'a corrupt moisture' or 'liquid'=*tabum.*—*Omniaque*, etc., i. e. *trahebat in se omnia ossa, minutatim morbo collapsa*, 'converted into itself,' (i. e. into its own substance), 'all the bones, eaten away' or 'consumed by the disease.'

486. *In honore deum medio*, 'in the midst of a sacrifice to the gods.' Cf. *honor*, II. A. in *Lex.*—*Stans*. Cf. on G. 2, 395.

487. *Lanea*, etc., i. e. *dum infula lanea, vitta nivea*, (i. e. *infula vittata*, *H.*) *circumdatur (capiti)*, 'while the woollen band, with its snow-white fillet, is being put round the head.' Instead of thus taking *vitta* as an abl. of quality with *infula*, it may be regarded as the abl. of the instrument with *circumdatur*, though the former seems preferable. The *infula* appears to have been a broad woollen band, that was put round the head of the victim; the *vitta* a narrow band which fastened the *infula* on, *K.*

489. *Quam*, see in *Lex.* 2. *quis.*—*Ante*, 'before,' i. e. before it fell down dying from the disease.

490. *Inde=ex ea*, and is to be joined with *fibris=fibris ex ea* or *ejus*. Cf. on G. 1, 5.—*Altaria*, 'the altars,' for 'the victim' placed on them.—*Fibris*, see in *Lex. fibra*, II. and cf. on G. 1, 484. The refusal of the flame to kindle, here arising from the state of the animal, was a bad omen, *Con.*

491. *Nec responsa*, etc. The entrails of the victims were thought not to discover the will of the gods, unless they were sound, *M.*, and therefore when there was any deficiency or disease in them the *exta* were said to be *muta*, *H.*

492. *Suppositi*, because the throat was cut from beneath, *Con.* See in *Lex. suppono*, I. A.

493. *Jejuna*, opposed to *pinguis*; the 'thin' gore just dyes the surface of the sand, *Con.*

494. *Hinc*, 'hence,' from this disease, *K.*—*Laetis in herbis*, 'in the luxuriant grass.' The herbage was tainted, as Wagner remarks, so that *laetis* merely denotes luxuriance, answering to *plena ad praeseptia*: the misery of the scene is indefinitely heightened by their dying in the midst of plenty, *Con.* Cf. v. 481.

495. *Dulces animas*, 'their sweet lives'; because life is sweet; *μελιφρονα θυμόν*. Cf. Gray in his *Elegy*, quoted by Bryce:

"For who to dumb forgetfulness a prey,
This pleasing, anxious being e'er resigned,
Left the warm precincts of the cheerful day,
Nor cast one longing, lingering look behind."

496. *Blandis*. The epithet here is in contrast to *rabies*, *Con*.

497. *Tussis anhela*. The *angina*, *ἰάγχη* or *βράγχος*, is meant, a disease of swine, *II*.—*Faucibus angit obesis*, 'chokes their swollen throats': *obesis*=*tumentibus*, *Serv*.

498. *Labitur*, 'sinks,' 'falls sick.'—*Infelix studiorum*, 'deriving no fruit from his pursuits,' *Br*.; *cui nihil prosunt studia sua, victoriae reportatae*, *Wr*., i. e. his occupation of racing, and his victories, do not avail him now. Cf. v. 525, and for a similar construction, on G. 1, 277.

499. *Avertitur*, see in *Lex*. 1, b.

500. *Crebra*, see in *Lex*. *creber*, 2, b, and cf. on v. 149.—*Demissae (sunt) aures*. Col. 6, 80, mentions *aures flaccidae* among the symptoms of disease in horses, *Con*.—*Incertus*, 'irregular,' either in quantity, or in its time of appearing; *nunc multus, nunc nullus*, *Wr*.; *qui per vices, non certis intervallis constitutus, accedit et recedit*, *H*.—*Ibidem*, 'just there,' i. e. about the ears, *H*.

501. *Ille*, 'that,' i. e. the sweat.—*Moriturus*, 'doomed to death,' 'when death was certain,' rather than 'about to die,' *Wr*., *Con*. The pl. is used because he is speaking of horses, not of a particular horse: so in the following lines, *Con*.

502. *Ad tactum*, 'to the touch,' 'when it is touched,' *quum tangeretur*, *H*.—*Tractanti dura resistit*, 'being hard resists him who handles it,' 'resists by its hardness him,' etc., i. e. does not yield.

503. *Ante exitum*, 'before their death.'

504. *Processu*, see in *Lex*. I.—*Crudescere*, opposed to *mitescere*, *Forb*.

505. *Ardentes*. Cf. on G. 2, 133.—*Attractus ab alto*, 'fetched deep,' *M*.

506. *Gemitu gravis*, 'laden with a groan.'—*Ima ilia*, 'the lowest parts of the flanks.'

507. *Tendant*, scil. *equi*. Cf. v. 503, and on v. 501.—*It*, 'flows,' 'gushes.'

508. *Obsessas*, 'beset,' 'closed'; either by a swelling or by ulcers, *H*., cf. *Lucr*. 1146, *ulceribus vocis via septa coibat*. See *obsido* in *Lex*.—*Premitt*, because the tongue itself had swollen, *H*.—*Aspera lingua*. Cf. *Lucr*. 1149, *lingua . . . aspera tactu*. The tongue is rough on account of the inflammation, *K*.

509. *Profuit*, 'it was of service,' i. e. at first.—*Inserto*, in the mouth: *Aristot.* (*H. A.* 8, 21) speaks of pouring wine into the nostrils of sick pigs, *Con*.

510. *Lenaeos*. Cf. on G. 2, 4. Oil or fat mixed with wine is prescribed by Col. 6, 30, as a remedy for *lassitudo* in horses, *Con*.

511. *Mox erat*, etc.; but this very thing soon proved to be injurious, as it was found to increase the fever, *K*.—*Furiis refecti*, 'recruited by madness.' This may be a kind of oxymoron, 'strength returned, but it was the strength of madness,' though it need mean no more than that the fever was increased, *Con*.

512. *Jam morte sub aegra*, 'even just before sad death'; just before they died miserably.

513. *Di meliora*, scil. *dent*.—*Errorrem=furorem*, *H*. See in *Lex*. II. 2. Deprecating evils from ourselves on our enemies is frequent in ancient writers, *V*.

514. *Nudis*, 'naked,' 'bared,' i. e. exposed by drawing back the lips, *K.*, and expressing the horrid grinning of the horse in the agonies of death. *M.*

515. *Ecce autem* calls attention to a new object, something like *καὶ μὲν* in Greek, *Con.*—*Fumans*, scil. *sudore*. Cf. G. 2, 542.—*Sub vomere*, i. e. *sub arandi labore*, *Wr.*

517. *Ciet*, 'gives,' 'fetches.' The pause in this verse and the slow measure of the next line, consisting of spondees, are worthy of observation, *M.*

518. *Fraterna morte*, 'at the death of his brother,' i. e. comrade, *K.*

520. The lines that follow refer to the ox that has just fallen dying, (*Con.*) and not to the *juvencus*, of v. 518, or to the cattle in general which were affected by the disease. *Wr.* thinks that *pascuntur*, v. 528, points to the latter; but cf. vs. 498, sq. and on v. 501, *morituris*.

521. *Movere animum*, 'affect his mind,' 'move' or 'attract him.'

522. *Purior*, 'purer,' 'brighter.'—*Electro*. It is uncertain whether 'amber' is here meant, or the metal *electrum*, (see in *Lex*). Either comparison would be natural. *Serv.*, *H.*, *Voss*, and *Forb.* think the metal is referred to; *Cerda*, that it is the amber. Of the latter opinion was probably *Milton*: "Rolls o'er Elysian flowers her amber stream," *P. L.* 3, 359, *V.*

523. *Solvuntur*=*flaccescunt*, *H.*, 'become flaccid,' 'grow flabby.'

524. *Fluit*, 'falls down.' *Fluit* expresses gradual sinking to the ground, *Con.*—*Devexo*, 'inclining' or 'tending downwards.'

525. Of this and the five following lines *Scaliger* said, (*Poet.* 5, 11), that he would rather be the author of them than have *Croesus* and *Cyrus* at his command, *K.*—*Benefacta*, i. e. his services to men.

526. *Massica Bacchi munera*. Cf. on G. 2, 143.

527. *Epulae repostae*, 'renewed banquets,' luxurious feasts, where there is a succession of courses. See in *Lex. repono*, I. A. 1, near the end.

528. *Simplicis*, opposed to the arts of cookery displayed in an elaborate banquet, *epulae repostae*, *Con.*

529. *Pocula*. Cf. on E. 8, 28.—*Exercita cursu*, i. e. 'rapid,' *Con.* The reference is to running water as opposed to that which is stagnant, *Wr.*

531. *Tempore non alio*, i. e. this was the first time, *Con.*

532. *Quaesitas*, 'sought for' and not found, 'wanting.'—*Ad sacra*, 'for the sacred rites.'—*Boves*, i. e. white cows, such as were used in the sacred procession in honor of *Juno*, when the priestess was drawn by them to the temple of that goddess. *Sacra Junonis, pro quibusvis sacris ponit*, *H.*—*Uris*. Cf. on G. 2, 374.

533. *Imparibus*, 'ill-matched,' perhaps referring to color as well as to size. —*Donaria*, see in *Lex.* II. 1.

534. *Ergo*, etc. Having thus no draft-cattle, they were obliged to give up the use of the plough and cultivate their corn with the hoe, etc., *K.*—*Rimantur*. The slow progress of the work is imitated by the succession of spondees, *V.*

535. *Fruges*, i. e. *semina*, *H.*

536. *Contenta*, see in *Lex. contentus*, 1, under *contendo*.

537. The spectacle of a state of nature, from which the terror felt by beast for beast or man is removed, has been already presented to us by Virgil in two different lights; in E. 5, 60, as part of a restored golden age, in E. 8, 28, 52, as resulting from a monstrous reversal of the order of the world, such as is conceived by a heart-broken lover: we see it now in a third aspect, as the actual consequence of a leveling pestilence, *Con.*—*Explorat*, see in *Lex*. I. (a).

538. *Nocturnus*=*noctu*. Gr. § 205, R. 15, (a), & § 210, R. 4. See *nocturnus* in *Lex.*—*Obambulat*, 'walk' or 'prowl about.'

539. *Cura*, i. e. the disease, which has attacked him also.—Cf. on E. 8, 28.

541. *Jam*. Cf. on G. 2, 57.—*Maris immensi*. Cf. on G. 1, 29.—*Et genus omne*. Cf. on v. 473.—*Natantum*, see in *Lex*. *natans*, under *nato*.

542. Aristotle, (H. A. 8, 19), denies that fish suffer from epidemics, but later naturalists do not agree with him, *Con*.

543. *Insolitae*, 'unaccustomed to do so'; being accustomed to the sea but not to rivers. They are unable in their sickness to contend with the waves.

544. *Curvis latebris*. Cf. G. 2, 216. The epithet is significant, as the shape of their lurking place would prevent most animals from following them, *Con*.

546. *Non aequus*, i. e. *non innoxius*. Cf. on G. 2, 225, *Forb*.

547. *Praecipites*, 'headlong,' i. e. 'falling headlong.'

548. *Mutari pabula*, of changing their food, not of driving them to pasture in another district, *Con*.

549. *Quaesitae artes*, 'the remedies devised,' or 'sought out.'—*Nocent*, 'injure,' rather than benefit.—*Cessere magistri*, i. e. *magistri artis medendi*, the specification being supplied from the previous clause, *Con.*, 'the masters of the healing art yielded,' to the disease, i. e. were baffled by it. So also *H.*, and *Forb*. But Voss supplies *pecoris* after *magistri*, and makes the meaning to be, that the 'chief herdsmen,' (a part of whose business it was to cure such of the cattle as were sick), even though as skillful as Chiron and Melampus, could not cope with the disease. So *Wr.* and *Lade*.

550. *Chiron . . . Melampus*. To convey the idea that the best medical skill was of no avail, he introduces the names of two most celebrated physicians.

551. *Saevit*, etc. The order is, *et pallida Tisiphone in lucem emissa Stygiis tenebris saevit (et) Morbos Metumque ante agit*. Tisiphone, the impersonation of Vengeance, comes up from the Shades, with Disease and Terror flying before her as her harbingers, *Con.*—*Ante*, see in *Lex*. II. A.

553. *Inque dies*, see in *Lex*. *dies*, I. A. b.—Keightley observes of this passage, that it is a noble poetic expression of the increasing ravages of the pestilence.

555. *Arentes* points to the intense heat, v. 479, *Con*.

556. *Catervatim*, 'by troops.' Cf. *inde catervatim morbo mortique dabantur*, Lucr. 6, 1144.—*Dat stragem*, scil. *Tisiphone*, 'causes their slaughter,' 'slays,' 'destroys.'

557. *Dilapsa*, 'falling to pieces,' 'decaying.' Cf. vs. 484, 485.

558. *Donec*, etc., i. e. until they began to bury the dead bodies, which

was the only way of checking the plague; and this they did when they had ascertained that no use could be made either of the skins, flesh, or wool of such as had died of this disease, *Wr.—Discunt.* Gr. § 209, R. 2, (2).

559. *Viscera*, see in *Lex.* B. 1. According to Servius it signifies the whole carcass under the skin, so that it is the natural correlative of *coria*. *Con.*

560. *Abolere*, see in *Lex.* 2. *aboleo*.—*Vincere flamma*, i. e. 'cook.' This is the explanation of Servius, approved by *Wr.*, *Forb.* and *K.* But Heyne and Voss suppose the meaning to be that the dead bodies were too numerous to be consumed either by water or by fire, and that they were therefore buried.

561. *Illuvie*. The discharge from the sores is what is here meant, *Con.*—*Peresa*, 'consumed,' 'rotten.'

562. *Nec*, (scil. *si quis totonderat et telam inde fecerat*), *ullo ea erat usu, quia putris erat, statim igitur rumpebatur*, *Wr.* There is in fact a rhetorical climax: The wool was too rotten to be shorn, or, if shorn, to be woven, or if woven, to be put on, or if put on, to be worn without contracting disease, *Con.*

563. *Etiam* is to be taken with *papulae atque sudor sequebatur*, as if *non modo*, or something equivalent, had been expressed in the preceding part of the sentence.—*Attingere* appears as if it might refer either to the weaver, or to the person who takes up the texture for use.

565. *Membra sequebatur*, i. e. *se diffundebat per omnia membra*, 'spread over his whole body,' *Wr.*—*Moranti*, scil. *ei*, of the patient, who, as we should say, had not to wait long before he was seized, *Con.*

566. *Contactos*, 'tainted,' 'infected.'—*Sacer ignis*, 'the sacred fire.' This disease resembled the erysipelas, from which however Celsus distinguishes it 5, 28. Voss thinks it might have been St. Anthony's fire, *K.* See in *Lex.* *ignis*, I. 2.

P. VERGILI MARONIS GEORGICON

LIBER QUARTUS.

ARGUMENT.

I. Subject of the Fourth Book, viz. the care of bees: Invocation of *Mæcenas*, (vs. 1—7).

II. Of the bee-hives:

1. Situation for them, regard being had to the winds, to the enemies of bees, (bee-eater, lizard, etc.), to water, trees and flowers (8—32).

2. Their material and construction (33—46); position to be studied as regards smells and sounds which might injure the bees (47—50).

III. Of Spring occupations and swarming (51—148).

1. Of the first excursions and swarming (51—62).

2. Means by which to cause bees to alight, when swarming (62—66).

3. Their quarrels—how to be allayed (67—90): characteristics of the best bees (91—102).

4. Means to prevent swarms from deserting a hive or a locality (103—115).

5. Description of a well-cultivated garden, such as would attract bees to remain in a locality (116—148).

IV. Of the nature and economics of bees (149—227).

1. Special qualities given by Jupiter (149—152).

2. Community of offspring and of property (153—157).

3. Apportioning of duties to classes and to individuals (158—190).

4. Sagacity in the matter of weather (191—196).

5. Generation of bees (197—209).

6. Respect for queen-bee (210—218).

7. Philosophical speculations on the nature and essence of bees (219—227).

V. The honey-harvest (228—250).

VI. Diseases and their remedies (251—280).

VII. Artificial production of bees (281—314).

VIII. The story of *Aristaeus*—the loss of his bees, and the means by which the disaster was repaired (315—558).

IX. Epilogue in conclusion of the poem (559—566). *Bryce*.

NOTES ON THE FOURTH BOOK OF THE GEORGICS.

1. *Protinus*, 'in continuation,' 'next.'—*Aerii*, referring to the notion of the ancients that honey was a dew that fell from the sky, and that the bees merely collected it, *K*.

2. *Aspice*, 'regard with favor,' *Con*.

3. *Admiranda*, etc. The order is, *dicam tibi ordine admiranda spectacula*, etc. The two following lines are epexegetical of this.

4. *Magnanimos*. Cf. v. 83.—*Ordine* with *dicam*.

5. *Studia*, 'pursuits,' 'employments.'—*Populos*, 'peoples,' i. e. the different communities into which the *gens* or race is divided, *K*.

6. *In tenui labor*, scil. *est*, of the thing on which the labor is spent, as *laborare in re* is used, *Con*.—*Quem*=*aliquem*, 'any one,' 'one.'

7. *Laeva*, 'adverse.' This is the explanation given by Aulus Gellius, and followed by most commentators; Servius and H. understand it to mean 'propitious.' *Sinunt*, see in Lex. I. (ε).

8. *Statio*, 'station,' or 'post,' a military term: cf. *magnanimos duces*, v. 4.

11. *Campo* with *errans*, which conveys a notion of space, rather than with *decutiat*, *Con*.—With *insultent*, etc., supply *ubi* from *quo* in v. 9.

12. *Rorem*. Cf. on v. 1, *aerii*.—*Surgentes*=*crescentes*. Cf. on E. 6, 39, *H*.

13. *Picti*. Cf. on G. 3, 243.—*Squalentia*=*squamosa*. Cf. on *florem*, E. 1, 55.

14. *Pinguibus*, see in Lex. I. B. 1.—*Stabulis*, see in Lex. II. A.

15. *Procne*. Cf. on E. 6, 78.—*Pectus signata*. Cf. on E. 1, 55. *Signata*, 'marked,' 'stained.' The blood which stained her hands was supposed to have dropped on her breast, *Con*. Cf. Ov. Met. 6, 669: *neque adhuc de pectore caedis excessere notae, signataque sanguine pluma est*. Some species of swallows are described as having red marks on the breast, *V*.

16. *Vastant*. Like a plundering army they spread their ravages far and near, *K*.—*Volantes*, 'flyers,' i. e. bees. See in Lex. 2. *volo*, I. 2, and cf. on G. 3, 147; or, *ipsas volantes*, 'the bees themselves, on the wing.'

17. *Nidis*, see in Lex. II. A.

18. *Stagna*, 'pools,' of standing, but not of stagnant water.—*Virentia musco*, 'green with moss,' i. e. with green moss growing around them, *K*.

19. *Tenuis fugiens*, 'hastening away with shallow stream.' Cf. on G. 1, 163. Varro says, (3, 16), the water should not be more than two or three inches deep.

20. *Oleaster*. Cf. on G. 2, 182.

21. *Reges*, see in Lex. I. B. 2. The ancients supposed that what we now know to be the queen-bee, was a male. The swarms are headed by new chiefs who lead out the colonies, *juventus*, *Con*.

22. *Vere suo*, 'in their own spring,' i. e. in the spring which is favorable to them, and which they love. See in Lex. *suus*, I. B. 2.—*Ludet*. This refers to the incessant flying backwards and forwards of the bees previous to the rising of the swarm, *K*.—*Favis*, 'cells.'—*Emissa*, 'sent forth,' 'issuing.'

23. *Decedere calori*, 'to retire from —.' Cf. on E. 8, 88.

24. *Obvia arbos*, 'the tree which is in their way,' 'which is over against them.' Wr. supplies *examina* to *obvia*, 'the swarms coming against it,' (the tree).—*Hospitiis frondentibus*, 'in its leafy lodging,' or 'shelter.' The image is from a man who meets his friend and detains him, *teneat*, hospitably, *Con*. It is an object with bee-masters to get the swarm to settle as soon as possible, *K*.

25. *In medium*, scil. *humorem*, Wr., 'into the midst of the water.'—*Seu stabit iners*, of the *stagna*. Cf. v. 18.—*Profluet*, of the *rivus*, v. 19.

27. *Consistere*, see in Lex. I. B. 2. d.

29. *Sparserit*, scil. *imbre*, Wch., 'sprinkled.'—*Praeceptus Euris*, see in Lex. *praeceptus*, I. B. 3.—*Neptuno=aquae*, and it is intended *angustis rebus addere honorem*, *Con*.

30. *Haec circum*, i. e. *circa fontes et stagna*, H.—*Casiae*. Cf. on E. 2, 49.—*Olentia*, see in Lex. *olens*, A. and on E. 2, 11.

31. *Graviter spirantis*, 'strongly exhaling,' i. e. 'strong-scented,' but not disagreeable.

32. *Floreat*. Cf. on E. 1, 59, *cessabit*.—*Irriguum*, see in Lex. I. B.—*Fontem=aquam*.

33. *Ipsa*. Cf. on G. 3, 387.—*Corticibus*. Cf. on G. 2, 453 & 387, and see in Lex. *cortex*, b.—*Cavatis*, 'hollow.'

34. *Lento vimine*. In addition to the two kinds of hives mentioned by Virgil, Columella, (9, 6), notices also those made of the *ferula*, which he says are next best to those of cork; those of a hollowed piece of timber or of boards; those of potters' ware, which he looks on as by far the worst, and finally those made of cow-dung or bricks. The ancients do not seem to have known the straw hive, *K*.

35. *Angustos aditus*. The reasons for making the entrance narrow, were as Columella tells us, (9, 7), first, to exclude cold, secondly, to keep out lizards, beetles, moths, etc.

36. *Cogit*, see in Lex. I. 2.—*Liquefacta remittit*, 'melting dissolves it,' for *liquefacit*, 'melts,' H. *Remittit=resolvit*, H. We may also translate the phrase by two verbs, 'melts the honey and causes it to run,' *Br*.

37. *Utraque vis*, 'each force,' i. e. the force both of cold and of heat.

38. *Nequicquam*, 'in vain,' 'fruitlessly.' Cf. on G. 1, 96, and see in Lex.—*Tectis*. Cf. on v. 47.—*Apibus*, (v. 37), cf. on G. 2, 419.

39. *Spiramenta*, 'crevices,' 'chinks.'—*Fuco et floribus*, i. e. *fuco florum*. Cf. on G. 1, 173, Wr. *Fuco*, see in Lex. I. *fucus*, II. B. 2. This bee-glue was said to be derived from flowers.

40. *Haec ipsa ad munera*, i. e. *ad linenda spiramenta et explendas oras*, *Con*.—*Gluten*, i. e. *propolis*, which was collected from the vines and poplars, Plin. 11, 7, *K*.

41. *Visco*. Cf. G. 1, 139.—*Servant*, see in Lex. I. B.—*Pice Idae*. Cf. on G. 3, 450.

42. *Effossis latebris*, 'in hiding-places made by digging,' i. e. as Servius explains it, which the bees themselves have excavated.

43. *Fovere larem*, 'they inhabit their dwelling,'=*habitant*, *H.*, 'they dwell,' 'live. Cf. on *G.* 1, 49, *G.* 3, 420, and see in *Lex.* 1. *lares*, II. *B.* 1.—*Penitus*, 'far within.'—*Repertae*, scil. *sunt*.

44. *Punicibus*, see in *Lex.* *pumex*, II.—*Exesae*, 'eaten out,' 'hollow.'—*Antro*, 'cavity.'

45. *Tu tamen*, etc., the bee-keeper should aid the bees in their endeavors to make their abode secure, *H.* The order is, *Tu tamen, et ungue circum rimosa cubilia levi limo, fovens, et*, etc.—'smear their chinky chambers round.' Wagner and many others read *e levi*.

46. *Fovens*, because one object is to keep out the cold air, 'warming them,' 'to keep them warm.'—*Raras*, 'loose,' as leaves do not lie close when spread on any thing, *K.*; or, 'scattered,' 'thinly spread,' 'a few.'

47. *Tectis*, 'dwellings,' i. e. their hives.—*Taxum*. Cf. on *E.* 9, 30.

48. *Cancros rubentes*, 'reddening crabs.' The ancients used to burn crabs as a remedy against certain diseases. The smell which they emitted in burning was thought to be injurious to bees, *V.* As is well known, crabs turn red under the influence of heat, *K.*—*Crede*, 'trust,' as harmless; or scil. *tecta*.

49. *Aut*, scil. *locis*, to be supplied from *ubi*. The dislike of bees for strong smells is abundantly vouched for by various authorities whom Cerda quotes. Pliny, (11, 18), says, that they attack persons who are strongly perfumed; Columella, (9, 14), that they are angry at those who smell of wine, *Con.*—*Pulsu*, 'with the stroke,' or 'impact,' of a sound: the two clauses state the same thing, *Con.*

50. *Vocis imago*, 'the reflection of the voice,' 'the echo'; see in *Lex.* *imago*, I. *B.* 1.—*Offensa*, 'striking,' against the rocks, *Gr.* § 274, 2, *R.* 3, (a). There is some impropriety in the use of the word here, as that which strikes the rock is the actual sound; the reflection or echo is that which is returned, *Con.* Modern writers speak less decisively of the effect of sound on bees, some doubting whether they have a sense of hearing, *Con.*

51. *Quod superest*. Cf. on *G.* 2, 346.—*Pulsam egit*=*pepulit*, 'has driven away,' *H.*

52. *Sub terras*. The ancients thought that the interior of the earth was cold in summer, but warm in winter, *Serv.*, referring to *Lucr.* 6, 840, sq.—*Caelum reclusit*, 'opened the heavens.' In the winter the sky is closed up with clouds and bound with frost, so that it is here said to be opened and relaxed by light and warmth, *Con.* The year is here viewed as divided into two seasons, winter and summer, *K.*

54. *Purpureos*, see in *Lex.* II. *B.*—*Metunt flores*, 'reap the flowers,' i. e. collect the pollen, *Con.*—*Libant*, see in *Lex.* 1. *libo*, I. *B.* 1.

55. *Leves*, 'light'; as while on the wing they sip the water.—*Uinc*, i. e. from the flowers and water, *H.*—*Nescio*—*laetae* may refer either to the pleasure of collecting the pollen, or to the delight of rearing their young, *Con.*

56. *Progeniem nidosque*, 'their offspring and their young,' 'their young offspring.'—*Arte*, 'with art,' 'ingeniously.'—*Recentes*, 'new.'—*Fovent*, probably in a wide sense, expressing warmth as well as support, *Con.*

58. *Hinc*, 'on this account,' their love of trees and water, *K.*, *Con.*; 'afterwards,' 'after this, *H.*—*Enissum*, 'after issuing.' Cf. on v. 22.—*Ad sidera caeli*, 'to the stars of heaven,' i. e. aloft in the air.

59. *Aestatem liquidam*; see in *Lex. aestas*, 3. Cf. in Gray's Ode to Spring: "And float amid the liquid noon."—*Suspexeris*, 'shall look up at,' 'shall look up and see.'—*Agmen*, i. e. 'a swarm.'

60. *Obscuram nubem*, i. e. the swarm.—*Trahi*, 'drawn out,' 'driven' or 'carried along.'

61. *Contemplator*, 'attend,' 'watch.' Cf. *G.* 1, 187.

62. *Huc*, 'here,' i. e. on some tree towards which they may be tending and to which you wish to lure them, *Con.* Cf. on *G.* 2, 76.—*Jussos*, i. e. those which I am going to direct you to use, *H.*—*Sapores*, see in *Lex.* I. B. 2; referring to the juices of the plants named. See on v. 65.

63. *Ignobile gramen*, 'the common herb.'

64. *Tinnitusque cie*, 'and make a tinkling.'—*Matris*, i. e. Cybele; see in *Lex. mater*, I. B. The priests of Cybele, the mother of the gods, used to beat brazen drums or cymbals, in the sacrifices to that goddess, *M.* The making of a tinkling noise with brazen utensils is used among us to cause the swarms of bees to settle: Aristotle mentions this custom, and questions whether they hear or not, and whether it be delight or fear that causes the bees to be quieted with these noises; Varro (3, 16), ascribes it to fear, Pliny, (11, 20), to pleasure, *M.* This practice is now disapproved of by those learned in the habits of bees, *Br.*

65. *Ipsae*, 'of themselves.'—*Consident*, 'will settle.'—*Medicatis sedibus*, see in *Lex. medicatus*, under *medico*. Others explain *sapores*, v. 62, to mean 'odors,' 'odoriferous herbs,' and *medicatis*, 'medicated,' 'rubbed' with the herbs.

66. *Cunabula*, 'cradle,' i. e. the hive, the rearing-place of their young.

67. *Sin autem*, etc. Virgil evidently intended to give directions as to what should be done by the bee-keeper in the case of a battle, as he has just now laid down a rule to meet the case of swarming; but he strikes at once into a parenthesis which swells into a regular description, forming a paragraph of itself, and we can only collect what the apodosis would have been from vs. 86, 87, and the following paragraph, where he returns from the bees to their owner:—this irregularity of structure, as Forb. remarks, has doubtless a design of its own, the poet throwing himself into the enthusiasm of the subject, and sympathizing with his heroes, *Con.* So also *Wr.*—*Exierint* refers to what has been said previously, (v. 58, etc.) about their leaving the hive, so that *ad pugnam* is emphatic: 'if their going out be for battle,' *Con.*

68. *Regibus incessit*, instead of *reges incessit*, *Gr.* § 233, (3), *N.*, and see in *Lex. incedo*, II. B. (β). *Regibus*. Cf. on v. 21.—*Discordia*. Other reasons for these conflicts are assigned by ancient and modern authorities beside the claims of rival monarchs, such as rivalry in getting honey, (Pliny 11, 17), and actual want, when the inhabitants of one hive will attack another, (Aristotle *H. A.* 9, 40), and if one nation loses its queen, the vanquished will combine with the victors, (London Encyclopaedia, *Apis*), *Con.*—*Motu*, see in *Lex.* II. B. 1.

69. *Animos*, see in Lex. II. 2, c.—*Trepidantia bello*, ‘palpitating for the war,’ i. e. with eagerness for the war; *bello* being in the dative, *Voss*.

71. *Martius aeris canor* is explained by the next line to mean a sound as of a trumpet, *Con*.—*Ille*, see in Lex. II. A.—*Aeris rauci*, etc. The terms and actions of Roman military life are applied to the habits of the bees in the following lines, *Br*.

72. *Fractos*, ‘broken,’ expressing the successive short blasts of a trumpet, *Con*.

73. *Trepidæ*, ‘in a hurry,’ ‘hastily.’—*Inter se coeunt*, ‘they assemble.’—*Pennisque coruscant*, ‘they vibrate with their wings,’ i. e. they vibrate or move their wings quickly, *K*.

74. *Spiculaque exacunt rostris*, for *rostrorum*, Virgil expressing himself as if the bees wounded by their bite, cf. *morsibus*, v. 237; but the words might also mean ‘and sharpen their stings against their beaks,’ which again would be a mistaken statement, as Keightley says, *Con*.—*Aptant lacertos*, ‘prepare their arms,’ a figure taken from the language of the ring, and referring to the practice of the pugilists, who toss their arms and beat the air, as a prelude to the fight, *H*, *Br*, ‘get in order for action,’ *Con*.

75. *Praetoria*, ‘the royal cell,’ see in Lex. I. 5, and cf. on v. 71.

76. *Miscentur*, see in Lex. I. B. 3.—*Vocant*, ‘challenge.’

77. *Nactæ*, scil. *sunt*.—*Camposque patentes*, ‘and open fields,’ here used of the air, the battle-field of the bees, *patentes* apparently meaning cleared from storms, *Con*.

78. *Concurritur*, ‘the battle begins,’ ‘they join battle.’ *Aethere in alto* might also be taken with *concurritur*.—79. *Orbem*, ‘mass,’ ‘mêlée,’ *Con*.

81. *Tantum glandis*, i. e. ‘so many acorns,’ *K*.

82. *Ipsi*, scil. *reges*, *H*.—*Per medias acies*, scil. *incedentes*, *Wr*.—*Insignibus alis*, scil. *instructi*: *ipsi* is to be taken with *insignibus alis* (*instructi*), *Wr*. The real distinction between the wings of the queens and those of the rest is that the former are shorter; but Virgil can scarcely have meant this: Columella says that the *reges* have wings *pulveri coloris*, *Con*.

83. *Ingentes animos*, ‘mighty souls,’ *M*.—*Versant*, ‘employ,’ may refer to the plans which the generals are supposed to form, though it need be no more than a poetical equivalent for *habent*, *Con*.

84. *Usque adeo*, etc. The order is, *obnixi non cedere usque adeo dum gravis*, etc. *Obnixi*, ‘resolved,’ ‘determined.’ *Usque adeo dum*, ‘even until,’ ‘until.’—*Aut hos aut hos*. Cf. on E. 4, 56. *Hos* is used in the masculine, because the poet is regarding the bees as the soldiers of the two armies, *Forb*.

85. *Fuga dæve terga versa*, i. e. ‘to turn their backs in flight.’

88. *Acie revocaveris*. Cf. on G. 2, 520. *Acie*, see in Lex. 4, b.—*Ambo*, Gr. § 118, R. 1.

89. *Deterior* is explained by vs. 92, sq., so that it has no reference to inferiority in the contest, *Con*.—*Ne prodigus obsit*, ‘lest wasteful he do injury,’ i. e. lest he do hurt by consuming honey without making any return.

90. *Dede neci*, 'kill.'—*Vacua in aula*, 'in the empty court,' 'in the court without him,' i. e. which is freed from the presence of the other king.—*Sine regnet*, Gr. § 262, R. 4.

91. *Maculis auro squalentibus ardens*, 'glowing with spots rough with gold,' apparently meaning that the spots seem to be laid on like scales of gold, *Con*.

92. *Ore=forma*, H., and seems to refer to 'form' as distinguished from color, *Con*.

93. With regard to the two kinds of royal bees, which Columella admits, and which Virgil describes in so beautiful a manner, all we can say is, that there is no foundation in fact for this distinction; and that ancient writers may probably have confounded the drone, to which the latter description applies, with the queen bee, which is distinguished from the rest by its more brilliant color, as well as by its greater size, *Daubeny*.—*Rutilus clarus squamis = maculis auro squalentibus* v. 91, *Con*.—*Ille alter*, 'the other.'—*Horridus*, 'rough,' 'shaggy,' seems to express the squalor arising from inaction, its hair rough, etc., *Con*.

94. *Desidia*, 'through sloth,' in consequence of sloth.—*Latam*, 'broad,' 'large.'

95. *Binae*, Gr. § 120, 4, (a).—*Facies=ore*, v. 92, see in Lex. I. A.—*Corpora*; this is merely a variation of phrase after *facies*, K.

96. *Turpes horrent*, 'being ugly are rough,' i. e. 'have an unsightly roughness' or 'squalor.' Cf. v. 93.—*Ceu pulvere*, etc. The order is, *ceu viator (horret) quum venit ab alto pulvere*,—'from the high dust,' 'from a very dusty road,' i. e. where the dust rises as it were in a column.

97. *Terram*, i. e. *pulverem*, H.—98. *Aridus=sitiens*, 'thirsty.'

99. *Ardentes corpora*. Cf. on E. 1, 55, and E. 3, 106.—*Lita auro et paribus guttis*, 'overlaid' or 'covered with gold and equal spots,' i. e. 'with equal golden spots.' Gr. § 323, 2, (3).

100. *Hinc*, i. e. from these.—*Caeli tempore*. Cf. on G. 3, 327.—*Tempore certo*. The seasons meant are spring and autumn, cf. v. 231, H.

101. *Premes*, 'press,' 'strain,' the honey being strained through wicker work, before being put into jars, Col. 9, 15: Hor. Ep. 2, 15, *Con*.—*Nec tantum dulcia*, 'and not so much sweet,' 'not so sweet.'

102. *Liquida*, 'clear,' 'limpid,' and therefore able to overcome the harsh taste of wine, K. He seems to mean that the clearer and thinner the honey, the more readily it would blend with the wine. The liquor thus composed was called *mulsum*; it consisted of two parts wine and one part honey; strong old wine, such as Falernian was preferred for making it, Plin. 11, 15, K.

103. *Incerta volant*. Cf. on E. 3, 8, 63, G. 3, 149, 'vaguely,' 'without an object,' as opposed to their issuing forth to collect honey, *Con*.

104. *Frigida tecta*. i. e. their abodes cold by reason of their not occupying them, K. *Frigida*, used proleptically. Cf. on G. 1, 320.

105. *Prohibebis*. Gr. § 259, R. 1, (4), and § 267, R. 2.

106. *Tu*. Cf. on G. 2, 241.—*Alas eripe*: this is to be done, according to Col. 9, 10, by first rubbing the hand with balm, which will prevent the bees

from flying off: Didymus (in Geop. 15, 4), and Pliny (11, 17), speak merely of clipping the wings, *Con.*

107. *Illis cunctantibus*, 'whilst they tarry,' i. e. whilst they remain at home.—*Quisquam* is employed because the individual bees are spoken of as soldiers, *Br.*; cf. on v. 84.—*Altum ire iter*, 'to take their flight aloft': *altum* like *caelo ludunt*, as opposed to flying near the flowers, *Con.*

108. *Vellere signa*, 'to pluck up the standards,' as was done when a camp was about to be moved. This may refer to a battle like that described above, which the bee-keeper might wish to prevent; but it seems simpler to suppose that he is merely speaking of an ordinary flight in military terms, *Con.*

109. Another way of keeping bees near the hive is to provide a garden for them, *Con.*—*Croceis*, see in Lex. 2, the definite for the indefinite, *K.*

110. Let there be a garden placed under the guardianship of Priapus, seems to mean, Let there be a regular garden, complete in its appointments, *Con.*—*Custos furum*, 'the keeper of thieves,' i. e. who guards or protects against them: the objective genitive, Gr. § 211, R. 2: like *φυλακή κακοῦ*.—*Cum falce saligna*. A sickle made of willow was usually placed in the right hand of the images of Priapus set up in gardens.

111. *Tutela Priapi*, 'the protection of Priapus,' i. e. 'the protecting Priapus,' as Milton uses "the might of Gabriel" for "the mighty Gabriel," *Br.*

112. *Ipse, cui talia curae, serat*, 'let him, who has the care of such things,' i. e. the bee-keeper, 'himself plant.' Gr. § 227. *Ipse* is meant to emphasize the importance of the direction given, and to keep up the general tone of the Georgics, enforcing the necessity of personal labor, and the dignity arising from it, *Con.*—*Pinos*. Cf. on E. 7, 65.

113. *Tecta*, i. e. 'the hive,' *apiarium*, *Wr.*

114. *Labore duro*, i. e. in digging and planting, *K.*—*Terat*, 'rub,' and so 'harden.' Cf. Tibull. 1, 4, 48, *opere atterere manus*, and Lucr. 5, 1359, sq. *Atque ipsi pariter durum sufferre laborem, Atque opere in duro durarent membra manusque*, Forb.—*Feraces plantas*. Cf. on G. 2, 79.

115. *Figat*, in the same sense as *premere*, G. 2, 346.—*Amicos irriget imbres*, scil. *plantis*, *H.*—*Amicos*, 'friendly,' i. e. welcome and salubrious. *Imbres*, i. e. spring or river water, *H.*; see in Lex. II. C.

116. *Atque equidem*, etc. The poet having mentioned the advantage of gardens with respect to bees, takes occasion to speak of them cursorily, but in such beautiful terms that every reader must wish that Virgil had expatiated on this subject, *M.* *Equidem* refers to the precept just given: as I recommend the bee-keeper to cultivate flowers I should myself write on the subject, *Con.*—*Ni traham*, 'were I not furling.'

117. *Vela traham*, etc. He recurs to the metaphor of G. 2, 41, sq. *Traham*, 'take in,' 'shorten,' 'furl.' *Traham—festinem—canerem*, Gr. § 258, I. & II. b.

118. *Cura colendi*. *Colendi* is almost pleonastic, *Con.*

119. *Biferi*, 'twice-blowing.' The *rosa semperflorens* introduced from China into England about the year 1789, flowers the greater part of the year, *V.*

120. *Potis rivis*, 'in the rivulets drunk by them,' in the water they drink, *Br.* See in *Lex. potus*, II., under *poto*.—*Intuba*. The plant which Virgil means in this place is 'endive,' that being the name of the garden *σίπης*, whereas the mild sort is our succory. Cf. on G. 1, 120, *M.*

121. *Apio*, see in *Lex.*, and cf. on E. 6, 68.—*Tortus per herbam*, 'winding along the grass,' *Con.*

122. *Cresceret in ventrem*, 'grow into belly,' 'swell,' *K.*—*Sera comantem*, 'late flowering.' The *comae* of flowers are the leaves or petals, and hence they stand for the flowers themselves. Cf. v. 137, *Forb.* *Sera* for *sero*. Cf. on G. 3, 149. In a favorable climate the narcissus flowers about the autumnal equinox, Theophr. H. P. 6, 6, *Con.*

123. *Flexi*, 'bent' or 'bending,' because the stalk, after attaining its growth, bends back and inclines towards the earth. Hence it is here said to have *vimen*, 'a pliant twig,' instead of *caulem*, 'a stalk,' *H.*—*Acanthi*. Cf. on E. 3, 45.

124. *Pallentes hederas*. Cf. on E. 3, 39.—*Amantes litora*. Cf. G. 2, 112.

125. *Namque*, etc. He gives an instance that he had seen of the profitable nature of a garden, *K.*—*Oebaliae*, see in *Lex.* *Oebalus* and *Tarentum*.

126. *Niger*, 'black,' 'dark.' The waters of this river are clear, but it is of some depth; hence he calls it dark, in opposition probably to the *flavus Tiberis* and other rivers of Italy, which were usually turbid, *K.*; the epithet may also be referred to the shade from the trees on its banks.—*F'laventia culta*, 'the yellow fields' of corn.

127. *Corycium*, see in *Lex.* *Corycius* under *Corycos*. The Cilicians were very skillful in gardening, *Wr.*—*Relicti ruris*, 'neglected lands,' i. e. land which on account of its poverty had been left out by the surveyors when measuring out lands to colonists, *K.* Virgil says it was not fit for tillage, for pasture or for the vine.

128. *Fertilis jurencis*, 'yielding produce to' or 'under —'; or *juvencis* = *arando*, 'fruitful for purposes of ploughing,' *Con.* *H.* explains it *juvencorum labore, aratione*.—129. *Seges*, see in *Lex.* II. A.

130. *Hic* seems to be the pronoun rather than the adverb, *Con.*—*Rarum*, 'not close together,' 'at intervals,' i. e. 'in rows or drills.'—*In dumis*, 'in the bushes,' i. e. 'in the bushy soil,' in the soil having a tendency to produce thorn-bushes, *H.*—*Circum*, 'round' the beds of garden herbs, *H.*

131. *Verbenas* seems here to mean 'vervain,' which was planted for the sake of the bees, *H.*, and also for medicinal purposes, *M.*—*Premens*. Cf. on G. 2, 346.—*Vescum*. Cf. on G. 3, 175. The reference here is probably to the smallness of the poppy's seeds, *Wr.*, *Con.*

132. *Regum aequabat opes animis*, 'he matched the wealth of kings by his spirit,' i. e. his spirit was as high as if he had a king's wealth: cf. Hor. 2. Od. 10, 20, *rebus angustis animosus atque fortis appare*, *Con.* The reading *animis* is supported by the authority of the best Mss., but *Wr.* adopts *animo*, which would give the meaning 'he matched in his own imagination the wealth of kings,' i. e. he thought himself as rich as a king, *Con.*—*Revertens domum*, i. e. coming in from his work in the garden, *K.*

133. *Inemptis*, being the produce of his garden, *K*.

134. *Carpere*. Cf. on G. 1, 200.

135. *Etiamnum*, 'still,' referring to past time, see in Lex. I.

136. *Rumperet*. Cf. on G. 3, 363. Virgil is thinking rather of the effect of cold in other places than at Tarentum, where the winter was unusually mild, *Con*.

137. *Comam*, 'the flower,' cf. on v. 122. The point here is that the old man got his plant to flower before the season, *Con*.—*Mollis*, 'soft,' 'delicate.'—*Tondebat*=*carpebat*, see in Lex. II. A.

138. *Increpitans*, 'taunting,' 'deriding,' the spring for its laziness, *Burm.*, *Forb.*, *Con.*: 'chiding,' *H*.

139. *Ergo*, etc. In consequence of the numerous and early flowers which he had, he of course had plenty of bees and honey, and his bees were the first to swarm.—*Apibus fetis*. Cf. on E. 1, 50.—*Multo examine*, 'with numerous swarms.'—*Fetis* is inconsistent with vs. 197—202.

140. *Cogere*, see in Lex. I.—*Pressis*. Cf. on v. 101.

141. *Tiliae*. The lime-tree is known to be a favorite with bees, *Con*.—*Uberima*, 'plentiful,' 'plenty of.'—*Pinus*. Cf. on v. 112.

142. *Quotque*, etc., 'and with as many fruits,' etc. The meaning is, that whatever promise of fruit the tree made when in blossom in the spring, was always sure to be verified in the autumn: he uses *pomis* for the blossoms that promise fruit, *K*.—*In flore novo*, 'in early blossom,' *M*.

143. *Matura*, (scil. *poma*) *tenebat*, 'it retained ripe.'

144. *Seras*, 'far-grown,' 'full-grown,' 'old,' *Serv.*, *Philarg.*, *H*, *Voss*, *M.*, *Con.*; which seems better than the meaning 'slow-growing,' given by *Wr.* and *Forb.*—Every one of the trees here mentioned has an epithet added to it, to signify its being well grown, *M*.—*In versum*, 'in rows,'=in *ordinem*, *Con*.—*Distulit*, 'planted out,' 'transplanted.'

145. *Pruna*, which had been engrafted on them.

147. *Equidem*, see in Lex. II. 2.—*Spatiis iniquis*, 'by too narrow a space,' by want of room; see in Lex. *iniquus*, I. B.—*Exclusus*, see in Lex. II.

149. *Nunc age*, a Lucretian formula of transition, *Con*.—*Naturas*, see in Lex. II. A. This word is the object of *expediam*: see note on the next verse.—*Ipse*. Cf. on E. 8, 96.

150. *Pro qua mercede*, 'for which reward,' instead of *mercedem*, *propter quod paverant*, *Con*. He makes the bees, like men, with whom all through he assimilates them, to labor with a view to the reward, instead of the reward being a thing of which they had no previous conception, and which was given in consequence of their labors, *K*.—*Canoros Curetum*, etc. "This alludes to the fable of Cybele's concealment of Jove in a cave of the Dictæan mountain in Crete, when his father Saturn sought to kill and devour him. The clangor of the cymbals and arms of the Curetes drowned the noise of the infant," (and attracted the bees, cf. v. 64): "his food was goat's milk and honey," *V*. *Addidit* need mean no more than *indidit*; it seems however from the context to be used in our sense of 'add,' as if the bees had not had their nature originally, but received it afterwards as wages: so *virus serpentibus*

addidit, G. 1, 129, *Con.* *Naturas* is the object of *expediam*, *quas* being simply relative, not quasi-interrogative, which accounts for the indicative *addidit*, *Con.*—*Canoros*, 'shrill' or 'sonorous.'

153. *Solae communes natos*, 'they alone have their young in common.' The reference is to a community of children, like that desired by Plato in his Republic, to which Servius appositely refers, *Con.* Keightley observes that the poet, in his zeal to exalt the bees, seems to have forgotten the ants, who, except in the construction of combs, must in the opinion of the ancients fully have equalled the bees in knowledge and industry. Cf. G. 1, 186.—*Consortia tecta urbis*, 'the united dwellings of a city,' 'dwellings united into a city,' the latter being the emphatic word, *Con.*

154. *Magnis*, 'great,' is probably merely an ennobling epithet of *legibus*, K., like τῶν μεγάλων θεσμῶν, Soph. Ant. 797; they live under the majesty of law, *Con.*—155. *Certos*, see in Lex. *certus*, II. A. 1, under *cerno*.

157. *Experiuntur*, 'make trial of,' 'undergo.'—*In medium quaesita*. Cf. on G. 1, 127.

158. *Victu*. Cf. note on *curru*, E. 5, 29.—*Foedere pacto*, 'by a settled' or 'regular agreement.'

159. *Exercentur*=*exercent se*, see in Lex. II. A. (β).

160. *Narcessi lacrimam*, i. e. the sweet drop which exudes from the flower. The cup of this flower was supposed to contain the tears of the youth Narcessus, who wept to death, *M.*—*Gluten*. Cf. on v. 40.

162. *Suspendunt*. This word is properly used, for bees commence their work at the top of the hive and work downward.

163. *Educunt fetus*, 'lead out—,' teach to fly, to gather honey &c., K.

165. *Sorti*, probably the ablative, 'by lot,' *Wr.*, V., *Lade.*, *Con.* See Gr. § 82, Exc. 5, (a). Voss and Jahn take it for the dative, 'as their lot' or 'charge.'

166. *Inque vicem*, for *et invicem*, Gr. § 323, 4, (5).—*Aquas* is to be taken with *caeli*.—The bees always contrive to avoid rain, scarcely any of them being ever caught in a shower, unless from some accidental disablement, (*Lond. Enc.*), *Con.*

167. *Agmine facto*, 'forming a troop,' *M.*

168. *Fucos*, see in Lex. 2. *fucus*.—*Praesepibus*, see in Lex. *praesepe*, II. A. —The drones are not expelled, but massacred after the swarms have left the hive: Varro however (3, 16), and Col. (9, 15), agree with Virgil; and Aelian (1, 10), says that the drone is first chastised gently for stealing honey, and afterwards, on repetition of the offence, put to death, *Con.*

169. *Ferret*, see in Lex. II. (a).—This sums up the description, directing the attention from the various parts to the whole effect: so at the conclusion of the similar description of the ants, A. 4, 407, *opere omnis semita ferret*, *Con.*

170. He compares the division and fervor of labor in the bee-hive to that of the Cyclopes in the cavern of Aetna, when forging the thunderbolts, K.—*Cyclopes*. Cf. on G. 1, 471.—*Massis*, i. e. *ferri* or *metalli*.

171. *Properant*=*properanter conficiunt*, σπιδοῦσιν, *H.*; see in *Lex. I.* Unremitting industry is part of the point of comparison, *Con.*—*Taurinis*, 'of bulls hide,' 'bull-hide.'

172. *Tingunt*, 'wet,' 'dip.'

173. *Lacu*, 'in the trough.' It seems better to understand *lacus* of a trough of water standing by for the purpose, than to suppose it with Heyne to be used poetically for *aqua*, like *fons*: but Ameis may be right in giving it its ordinary sense, as if nothing smaller than a lake or pool would suit such gigantic operations, *Con.*—*Impositis incudibus*, 'when the anvils are set up,' i. e. on the blocks, ἐν ἀκροθετοῖς, *Voss*, but, as *Con.* remarks, it is simpler to explain it 'with the anvils placed on it,' meaning that the mountain groans beneath the weight of the anvils.

174. *Inter sese*, by turns,' 'alternately.' The appropriateness of the rhythm in this verse is worthy of notice.

175. *In numerum*, 'in harmony,' 'in regular cadence,' *V.*; cf. on *E. 6, 27.*

177. *Cecropias*, i. e. *Atticas*. The honey of Hymettus (see in *Lex.*) was of superior quality, *V.* Cf. on *E. 1, 55.*—*Innatus*, 'innate.'—*Amor habendi*, 'desire of having property,' 'of growing rich,' a human passion being attributed to the bees.—*Urget*, 'urges on,' 'stimulates.'

178. *Munere suo*, 'in his own office,' 'in his proper sphere.' Cf. vs. 158, sq.—*Grandaevus*, etc. There is here a reference, as *Servius* remarks, to the custom of setting the old men to man the walls while the young go out and fight, *Con.*

179. *Munire*, i. e. *fingerere, fabricari*, *H.*

180. *Multa nocte*, 'late in the night'; an inappropriate expression here, as the bees, like all other animals, hasten home before it is dark; see v. 186, *K.*, *Con.*—*Referunt se*, see in *Lex. I. A. b.*

181. *Crura*. Cf. on *E. 1, 55.*—*Pascuntur*. Cf. on *G. 3, 314.* *Pascuntur* in order of time would precede *referunt*, *Con.*

182. *Salices*. Cf. on *G. 2, 13*, and on *E. 1, 55, salicti.*—*Casiam*. Cf. on *E. 2, 49*, and on *G. 2, 213.*—*Rubentem*. The petal of the saffron flower is purple, but the three divisions of the style are of the color of fire, *M.* Col. (9, 4), directs it to be planted near the hive to color and scent the honey, *Con.*

183. *Pinguem*, 'fat,' 'rich,' so called from the gluten on its leaves, *H.*, *Con.*—*Ferrugineos*. Cf. on *G. 1, 467.*

184. *Quies operum*, 'rest from work.'

185. *Ruunt portis*. Cf. *Liv. 27, 41, equites peditesque certatim portis ruere.*

186. *E pastu*, 'from feeding.' Cf. *G. 1, 381.*

187. *Corpora curant*, referring to the evening refreshment: *Servius* observes that as applied to men it includes bathing as well as eating; as applied to bees, only the latter, *Con.*

188. *Mussant*, 'murmur,' 'hum.'

189. *Thalamis*, see in *Lex. II. B.*—*Se composuere*, see in *Lex. compono, II. B. 1.*

190. *In noctem*, 'for the night,' *K.*—*Sopor suus*, 'their sleep,' is probably to be explained like *vere suo*, v. 22, 'the sleep they love,' 'kindly sleep,' *Con.*

It is explained by others either to mean 'well-earned sleep,' or 'the sleep peculiar to them.' See Gr. § 208, (8).

191. *Nec vero* seems to mark a transition, as in G. 2, 109, there being no particular connection of this and the following notices of the habits of bees with the preceding description or with each other, *Con.*

192. *Credunt caelo*, i. e. trust to the aspect of the sky, *Con.*—*Adventantibus*, 'approaching.'

193. *Circum*, 'round' the hive; explained by *sub moenibus urbis*, *Con.*

194. *Et saepe lapillos*, etc. Aristotle, (H. A. 9, 40), and other ancient writers say that bees ballast themselves with stones, *Con.* The notion may have arisen from seeing the mason-bee, or some other species, carrying the sand or gravel of which their abodes are constructed, *V.*

196. The spondee *tollunt*, followed by a pause, expresses the difficulty of rising into the air so ballasted, as Wr. remarks, *Con.*—*Inania*, 'empty,' 'light,' 'unsubstantial': the epithet here accounts for the need of ballast, *Con.*

197. *Adeo*. Cf. on E. 4, 11.—The opinion here expressed, that bees do not generate like other animals, but find their young among the flowers, or a similar opinion, was held by others of the ancients: see Aristot. H. A. 5, 21; Plin. 11, 16, *Con.* More careful observation has now proved that the queen-bee is the mother of the hive: within eight weeks she lays from ten to twelve thousand eggs, *Voss.* Daubeny says; "The erroneous notion entertained by the ancients with regard to the sex of the royal bee, kept them in ignorance as to the generation of these insects, and led to many fanciful and absurd hypotheses on the subject. Thus Virgil says that they are produced *sine concubitu*, and that they gather their young themselves from flowers and sweet herbs."

198. *Concubitu*, the old form of the dative. Cf. *victu*, v. 158.—*Nec corpora segnes solvunt*, etc., 'they do not relax their bodies in love, so as to become sluggish,' 'languid' or 'enervated': *segnes* being proleptic, *Br.* Cf. on G. 1, 320, 'they do not enervate their bodies by venery.'

200. *Ipsae*, 'of themselves,' without the male, *Wr.*, *Con.*—*Natos*, i. e. 'their young.'—*Suavibus*, the plants from which they gather honey, *Con.*

201. *Quirites*, 'citizens'; see in *Lex.* II.

202. *Sufficiunt*. Cf. G. 3, 65.—*Refingunt*, 'make anew,' 're-form': this is naturally mentioned in connection with the renovation of the race, *Con.*

203. Verse 206 seems to be so closely connected with v. 202, that most editors think that vs. 203, 204, 205 are inserted here out of place, and *H.*, *Forb.* and *K.* think they properly come in after v. 196, while *Wr.* is of opinion that Virgil wrote them in the margin, after the poem was finished, and that they were afterwards taken into the text. There is no authority in the Mss. for either of these suppositions. But, as Conington observes, perhaps a close connection is not to be sought for in a context like this, where, as has been remarked on v. 191, the various notices of the habits of bees seem to be rather isolated from each other. If it is necessary to discover a link, it may be suggested, that the mention of the constant succession reminded Virgil of the accidents which carry off bees before their time, in themselves a

proof of the energy of the race, and that thence he was led to observe that in spite of the frequency of such accidents and the short lives enjoyed by individuals in any case, the line was inextinguishable, *Con.*

204. *Ultrō*, 'voluntarily,' 'of their own accord,' *Con.* Cf. on E. 8, 52. The death of the bees may be considered as gratuitous, or what is the same thing, generous, being encountered in the public service. The death is doubtless meant to be the result of the injury to the wings, so that *sub fusce* may express not only the effect of the load in helping to destroy life, but the constancy of the sufferer in refusing to part with his burden, *Con.* Wagner explains it by *adeo, insuper*.—*Dedere*, 'yielded up.'

205. *Generandi*, 'in producing,' 'making.'

206. *Ergo* seemingly calls back the mind to the main thought of the preceding context, the propagation of the race of bees, *Con.*—*Ipsas*, distinguished from *genus*, *Con.*

207. *Excipiat*. Cf. on G. 2, 345.—*Plus*. Cf. on *amplius*, E. 3, 105.—*Ducitur*, see in Lex. II. B. 3, b.—It is now the prevalent opinion, we believe, that bees do not live more than a year, *K.*

208. *At=attamen*, *εἰτα, ἀλλὰ, H.*

209. *Domus*, see in Lex. II. 2.—*Avi numerantur avorum* expresses retrospectively what is expressed prospectively by *genus immortale manet*, *Con.*

210. Their submission to their monarch is more than oriental: social order with them is bound up with his life: they guard him, carry him, and die for him, *Con.*—*Non—et*. Cf. on G. 2, 87.

211. *Lydia* is styled *ingens* with reference to the power and wealth of Croesus.—*Hydaspes*, the river for the people. Cf. on G. 2, 225. The river is called *Medus*, i. e. 'Persian,' because it rose in a mountain of Persia, *H., Wr., Forb.*

212. *Observant*, see in Lex. II. C.

213. *Anisso*, scil. *rege*.—*Rupere fidem*, 'break their promise,' or 'faith,' i. e. break the ties by which they are held together as a community. *Rupere . . . diripuerē*. Cf. on G. 1, 49.—*Constructa mella*, 'the honey built up,' 'the fabric of their honey,' *Con.* *Constructa* seems to refer rather to the honeycombs than to the honey, the same thing which is expressed by *crates fuvorum*, *Con.*

214. *Crates favorum*, 'the wickers of their combs,' i. e. 'the honeycombs,' alluding to their artificial structure.

216. *Denso*, see in Lex. I. B. 2.—*Frequentes*, 'in great numbers.'

217. *Attollunt humeris*. This takes place, according to other rustic writers, when the monarch is sick, aged or tired, *Con.* Cerda compares the custom of the Roman soldiers taking up their commander on their shields and proclaiming him emperor, *Con.*—*Bello* with *objectant*.

218. *Objectant*, 'expose,' i. e. for him, out of regard for him.—*Per vulnera*, 'through wounds.' *Per* apparently signifies not 'by means of,' but, as we should say, 'through a shower of' wounds, *Con.*

219. Virgil seems here to confuse two classes of thinkers, those who from the special qualities of the bees consider them to be specially gifted with divine

wisdom (cf. *divinitus*, G. 1, 416), and those who believe in the doctrine of the *anima mundi*, the soul of the world, or the divine mind, *Con.* Cf. on G. 1, 415.—*His signis*, ‘from these indications,’ i. e. since there are such indications of the fact. Gr. § 257, R. 7, (α).—*Secuti*, ‘following,’ ‘having in view.’

220. *Partem divinae mentis*, as Hor. 2, S. 2, 79, calls the human soul *divinae particulam auræ*: this Virgil goes on to express further by saying that they breathe not merely common air, but pure ether, which was supposed to be liquid flame, the essence of the human soul; *purum . . . ætherium sensum atque auræ simplicis ignem*, A. 6, 746, *Con.*—*Haustus ætherios*, ‘ethereal draughts.’

221. *Deum namque*, (scil. *dixerunt*), *ire per*, ‘for they have asserted that the deity pervades.’

222. *Profundum*, see in Lex. I. B. 2, and cf. E. 4, 51.

223. The construction is, *hinc pecudes*, etc. *arcessere sibi tenues vitas*; *quemque nascentem* being parenthetical, *K.*

224. *Quemque nascentem*, ‘each at the time of its birth.’—*Tenues*, ‘subtle,’ *quippe ætheriæ naturæ*, H.—*Arcessere*=*accipere*, ‘derive,’ H.

225. The order is, *scilicet* (scil. *dixerunt*), *omnia resoluta huc reddi deinde ac referri*. *Scilicet*, ‘that of course’ or ‘naturally.’ *Huc* (as *hinc*, v. 223), into this divine mind, *K.* *Resoluta*, ‘when dissolved.’

226. *Omnia*, ‘all things,’ i. e. *spiritum omnium, quæ vitam sibi ex æthere arcessiverunt*, H.—*Nec morti esse locum*, ‘and that there is no room for death,’ i. e. there is no death, *K.*—According to Plutarch, it was the opinion of Pythagoras and Plato, that the soul did not die, but that, when it left the body, it returned to the kindred soul of the universe, *M.*

227. *Sideris in numerum*, ‘into the number of the stars,’ i. e. ‘among the stars’; *sideris* being used collectively, H., Wr., *Forb.* Cf. on G. 2, 342. It seems better, with Conington, to render the words ‘into the place of a star.’ He observes that *numerus*, like ἀριθμός, seems to be applicable to a single individual, designating as it were his place as a unit; and he adds that the reference is partly to the Pythagorean doctrine that each planet was animated by an individual soul, partly to the mythological belief that human beings and other animals were changed into constellations.—*Alto succedere caelo* is but a repetition, in other words, of the idea already conveyed.

228. *Angustam*. Some Mss. have *augustam*, which is preferred by Heyne and Valpy.

229. *Thesauris* is to be taken with *servata*, Wr.—*Relines*. This is the technical word for opening casks by undoing the pitch with which they were fastened: the removal of the honey from the cells is supposed to be an analogous process, on account of the sticky nature of the wax and gluten, (vs. 39, sq.), *Con.*—*Prius haustu*, etc., i. e. *prius fove ora, sparsus*, scil. *ora*, (i. e. *habens os sparsum*, or *spargens os*) *haustu aquarum*, ‘first correct your mouth, wetting it with a draught of water.’ The precept intended to be conveyed is, to cleanse the month by rinsing it with water, (cf. on G. 2, 135), so as to make the breath sweet; the bees being supposed to dislike strong or offensive smells. *Sparsus* might be omitted without affecting the sense, and its inser-

tion is due to poetic fullness of expression. There is great diversity in the readings and in the constructions of this passage, but the reading and explanation here given seem to present as few objections as any.

230. *Fumos*: the smoke seems to have been intended not to stupefy the bees, but to drive them away, *Con.*—*Praetende*, 'hold out before you,' *K.*

231. This and the four following lines are thrown in as it were parenthetically, *H.*, *Con.*—*Gravidos*, 'copious,' 'abundant.' Cf. on G. 2, 143.—*Cogunt*, scil. *mellarü*, *Wr.* and cf. on v. 140.—*Fetus*, the 'production' of the bees, i. e. *mel*.

232. *Tuygete*, etc., a poetic mode of saying, when the Pleiades (of whom Taygete was one), rise, *K.* Cf. on G. 1, 138.—*Simul*. Cf. on E. 4, 26.—*Honestum*. Cf. on G. 2, 392.

233. *Plias* is the correct orthography, *Pleias* being a trisyllable, *Con.*—*Oceani amnes*, 'the stream of the ocean'; Homer's Ὠκεανοῖο ῥέαι, as flowing round the earth, *H.*—*Spretos*, 'spurned,' is added poetically and aptly of that which is repelled with the foot, *H.*—*Pede repulit*, see in *Lex. repello*, 1.

234. *Aut eadem*, etc., i. e. *aut ubi eadem* (*Plias*) *descendit tristior caelo in undas hibernas*; when the same constellation sets. Cf. on G. 1, 138. *Tristior*, 'sad,' 'sorrowful,' at the gloomy prospect of descending into the wintry waters, *Br.*—*Fugiens sidus piscis aquosi*, 'flying from the constellation of the watery fish.' This constellation is called *aquosus* because it betokens rain, *H.* It is uncertain what constellation is meant by *aquosi piscis*. Martyn thinks it is the Dolphin, which rises, he says, on the 27th of Dec., and sooner after the setting of the Pleiades than any other fish delineated on the celestial sphere: Servius says it is the star called the Southern Fish: Catrou and La Cerda explain it to mean 'the Fishes,' *Pisces*, and this opinion has the greater authority, being adopted by *Wch.*, *Voss*, *Wr.*, *Forb.*, *Lade*. and *Con.*, *sidus Piscis*, 'the constellation of the Fishes,' which is visible the whole of every night during that season, being put generally for the winter, which is just coming on when the Pleiades set, though actually the sun does not enter *Pisces* till the latter part of the winter, *Con.* Cf. *Ov. M.* 10, 165, *Piscique Aries succedit aquoso*.

236. Cf. on v. 231. He now speaks of the danger in taking the honey, arising from the anger of the bees, which danger is to be avoided by the precautions mentioned above, *Con.*—*Illis ira est*, 'they are wrathful,' *M.*, i. e. when their honey is taken, *Wr.*—*Laesae*, see in *Lex. laedo*, II. B.

237. *Morsibus*, 'their bites,' i. e. the 'wounds' occasioned by their stings, *H.* It may also be taken for 'their stings.'—*Inspirant*, 'breathe into,' 'infuse.'—*Spicula caeca*, 'their hidden darts,' i. e. their stings, which are so small as easily to escape notice, *Serv.*, *Forb.*

238. *Affixae*, in a middle sense, for *se affigentes*, *V.*; *affixae venis* is a poetical variety for *affixa venis*, *Wr.*, *Con.* *Venis*, *gravius quam cuti, corpori*, *H.*—*In vulnere*, 'in the act of wounding,' *H.*, *Wr.*, or it may mean literally, 'in the wound,' *Con.* Cf. *Sil.* 12, 386 (quoted by *Cerda*), *Alternique animas saevo in mucrone relinquunt*, where it is doubtless meant that the life, like the blood,

is left on the blade, *Con.* The bees were supposed to die when they lost their stings, *Plin.* 11, 18, *K.*

239. *Sin duram*, etc. He now proceeds to speak of the manner in which those hives should be treated, where the honey is not taken, but left to support the bees in winter, and mentions the plagues that infest them, *M.* He probably alludes to those instances in which, from the unfavorable season, or some other cause, the bees have collected but little honey, *Wr.—Metues*, i. e. for the bees.—*Parces futuro*, 'shall be considerate for their future,' and so not deprive them of their honey.

240. *Contusos animos*, 'broken spirits,' *K.—Res fractas*, 'ruined affairs,' *K.*

241. *At.* Cf. on v. 208.—*Suffire thymo*. It would appear from Varro, 3, 16, and Col. 9, 14, that fumigation is recommended partly as a means of purification, partly as grateful to the bees, not, as some have thought, with a view to expelling or destroying the vermin, *Con.*

242. *Ignotus adedit*, ἔλαθε τρώγων, *H.*, 'consumes' or 'devours unperceived.' Martyn renders *ignotus* by 'skulking.'

243. *Stellio et.* Gr. § 306, (4).—*Cubilia*, scil. *adederunt*, *H.*, *Wr.*, *Forb.* *Congesta cubilia blattis*, 'the lurking-places filled with cockroaches,' i. e. the cockroaches crowding together their sleeping-places, *blattae cubilibus in favos vacuos congestis*, *Forb.*; *cubilia* being put for the occupants. Others supply *sunt* after *congesta*, and then, as *Con.* observes, the grammatical connection would be temporarily interrupted and immediately returned to in the next line.

244. *Immunis*, ἀεργός, 'doing nothing,' 'idle,' *Wr.—Fucus*. Cf. on v. 168.

245. *Asper*. Cf. on G. 3, 149.—*Crabro imparibus armis se immiscuit*, scil. *apibus*, 'the hornet with unequal arms,' (i. e. arms which are more than a match for those of the bees), 'mingles with the bees.' Gr. § 211, R. 6, *H.*, *Forb.* Another explanation is *imparibus se immiscuit armis*, 'engages their unequal arms,' i. e. battles with the bees, which are not able to cope with a hornet. *Armis* would then be the dative; cf. A. 10, 796; 11, 815, where the words *se immiscuit armis* occur again, *Con.* This explanation seems preferable.

246. *Tineae*, scil. *se immiscuerunt opibus*.—*Invisa Minervae*, alluding to the transformation of Arachne (see in *Lex.*) to a spider.

248. *Quo magis*, etc. These words contain a precept not to leave too much honey, lest the bees should become idle, *H.*, *Con.*

249. *Incumbent sarcire*, Gr. § 271, and cf. Madvig, § 389, obs. 2: "By the poets even those verbs are constructed with the infinitive, which otherwise contain a complete idea in themselves, and are followed by *ut* or a preposition, or those which figuratively denote an inclination, an effort, or the like."—*Generis lapsi* recalls the notion of a human family, as in v. 208, *Con.*

250. *Foros*, 'rows of cells,' see in *Lex.*—*Floribus*. Cf. note on *fuco*, v. 39.—*Horrea*, 'store-houses,' i. e. their cells of honey-comb.

251. The apodosis would naturally have begun after v. 252, but the clause speaking of the easiness of prognostication leads to an enumeration of the symptoms, which swells into an independent sentence, so that the real apodosis is given in a separate form, v. 264, *Con.* Vs. 253—263 may also be re-

garded and punctuated as parenthetic, *H.*—*Casus nostros*, i. e. such as we experience, *K.*

252. *Corpora* may be nom. or acc.; but the former is more like Virgil's general usage, *Con.*

253. *Jam* seems to point to the time when the disease has made some progress, and the symptoms are consequently explicit, *Con.*

254. *Alius*, 'another,' 'a different.'

255. *Luce carentum*, 'of those without life,' 'of the dead.' The carrying out of the dead can hardly be called a symptom of disease, but it finds its place as a part of the description, and as one of the things which would strike an observer looking at the hive, *Con.* Dryden has amplified what the poet says of the funeral procession, *M.*:

" And crowds of dead, that never must return
To their lov'd hives, in decent pomp are borne;
Their friends attend the hearse, the next relations mourn."

257. *Pedibus connexae*, 'united,' or 'clinging together by their feet,' as bees often hang together in a cluster. This however is said not to be a symptom of disease in bees, so that *Wr.* understands *connexae* of the individual insect drawing up its legs in death, while *Heyne* suggests *connixae*: but the common interpretation is supported by *Aristot. H. A. 9, 40, Con.*

258. *Clausis in aedibus*, 'in the closed hive,' for *clausae in aedibus*, 'shut up in the hive.' *Clausis* is merely an ordinary epithet, carrying out the sense of *intus*, and opposed to *ad limina*, *Con.*

259. *Contracto frigore*, 'with contracted cold,' poetically instead of *contractae frigore*, *H.*, showing the effect of the cold on the bees.

260. *Tractim susurrant*, 'they make a drawling hum,' *M.*

261. *Frigidus*. Cf. on *G. 1, 462*, and *3, 279*.—*Quondam*. Cf. on *G. 3, 99*.—The three similes here given are supposed to be taken from *Il. 14, 394, sq.*, where the shout of the contending armies is compared to waves breaking on the shore, to fire in a mountain glen, and to wind among the trees, *Con.*

262. *Stridit*, 'sounds,' 'roars.' We have no word which will accurately give the sense of *strido* in this place: it means the sound which the waves of the sea make when running back, after having rushed up on the beach, *K.*

263. *Clausis* accounts for the sound, *Con.* See in *Lex. aestuo*, 1.

264. *Hic=tum*, see in *Lex. 2. hic*, II.—*Galbuncos odores*, i. e. *galbanum odoratum*. Cf. on *G. 1, 56*, and *3, 415*.

265. *Inferre canalibus* may mean either 'to convey' (to the hives) 'by troughs' or 'to introduce into troughs.' There seems to be an allusion in *canalibus* to the troughs from which cattle drank, (cf. on *G. 3, 330*); and *arundinei canales* then will be reeds used as troughs, *Con.*—*Utro*. Cf. on *E. 8, 52*, and *G. 4, 204*: the bees not merely being allowed to drink, but invited, without any overture made on their part, *Con.*

266. *Fessis*: of sickness, as in *Hor. Carm. Saec. 63, Con.*—*Nota*. Cf. on *G. 1, 363*.

267. *Tunsum gallae saporem*, for *saporem tunsae gallae*, Gr. § 205, R. 14. Cf. on E. 9, 46. Galls are given as astringents, as bees suffer from looseness in consequence of their diet, Col. 9, 13, *Con.*—*Admiscere*, scil. *illis mellibus, quae infundis*, H.

268. Dried roses, like galls, are mixed with honey, *Con.*

269. *Defruta*. Cf. on G. 1, 295.—*Psythia*. Cf. on G. 2, 93.—*Passos*. Cf. on G. 2, 93, and see in Lex. *passus* 2, under 2. *pando*.

270. *Cecropium*. Cf. on v. 177.—*Centaurea*, so called from the Centaur Chiron, who was said to have been cured by it of a wound accidentally inflicted by an arrow of Hercules, *M.*

271. *Cui nomen amello*. Cf. on G. 3, 147.

272. *Facilis quaerentibus*, 'compliant to those who seek it,' i. e. easily found. Cf. on G. 2, 223, *Con.*

273. *Cuespite*, 'root,' whose fibres are thick matted together so as to form a kind of turf, *Philarg.*, *M.*—*Ingentem silvam*, 'a great wood,' i. e. a great number of stalks, *M.*

274. *Ipse*, 'itself,' 'the flower itself,' i. e. the centre or disc of the flower, as distinguished from its petals, *foliis*; cf. on G. 2, 297, *Con.* The flower is of that sort which botanists call a radiated discous flower; the disc is yellow and the rays or leaves which surround the disc are purple like violets, *M.*

276. *Ornatae*, scil. *sunt*.—*Torquibus nexis*, scil. *ex hoc amello*, 'with wreaths entwined from this amellus,' i. e. 'with festoons of it,' *Wr.*

277. *Tonsis*, 'cropped,' i. e. where cattle graze. Cf. on G. 1, 206.

279. *Odorato Baccho*, 'in fragrant wine.' *Odoratus* merely expresses the scent or bouquet of generous wine, *Con.*

280. *Pubula*, 'the food,' thus prepared.

282. *Genus novae stirpis*, 'the stock of a new family'; apparently pleonastic, as either *novum genus* or *nova stirps* might have expressed the meaning with *revocetur*, *Con.*—*Revocetur*, 'regained,' 'recovered.'—*Habebit unde*, 'know whence,' see in Lex. *habeo*, II. A. 2.

283. *Tempus pandere*. Cf. on G. 1, 213.—*Et*. It seems doubtful whether *et* here means 'also,' i. e. in addition to the previous precepts and descriptions, or 'both,' referring to *que* following, *Con.*—*Inventa*. This plan is called his *inventum* apparently because he was the first who made it known to the world, though it was communicated to him by Proteus, as we shall see in the sequel, *Con.*—*Magistri*, i. e. *pastoris*. Cf. on E. 2, 33, and see G. 4, 317. The person meant is Aristaeus.

284. *Quoque modo*, i. e. *et quomodo*.—*Jam saepe*, to be taken with *tulerit*, Forb.—*Caesis* is said generally, the particular mode of slaughter being explained below, v. 301, *Con.*

285. *Insincerus*, 'corrupted.'—*Tulerit*, 'produced,' see in Lex. *fero*, I. B. 3. This notion of the generation of bees from a putrid carcass, was common among the ancients, having arisen, as Heyne remarks, from bees having chosen the hollow of the body (as in other cases the hollow trunks of trees, G. 2, 453), as a convenient place for hiving, *Con.*, or possibly, as Valpy says, from the resemblance between bees and flesh-flies, the latter being some-

times found in great numbers preying on carrion.—*Alius*, 'from times remote,' 'from ancient times': connect with *expediam*.

286. *Expediam*, 'unfold,' *Con.*—*Famam*, 'tradition,' 'story.'

287. This and the five following lines are a periphrasis for Egypt, *Con.*—*Pellaei*, an epithet given to Canopus in consequence of the conquest of Egypt by Alexander, *Con.* See in Lex. under *Pella* and *Canopus*.—*Fortunata*, on account of the fertility of the country.

288. *Effuso*, 'overflowed.'—*Stagnantem*, 'forming a lake' or 'pool,' i. e. covering the land like a lake, in consequence of its overflow.

289. Observe that *circum* is separated from its case.

290. *Quaque vicinia Persidis*, etc., 'and where the neighborhood of Persia presses on,' i. e. where the neighboring country of Persia borders on Egypt; referring now to the *eastern*, as in Canopus to the *western* side of the Delta or of Egypt. Forbiger says that the Persian empire extended at one time from the Indus to the Nile, and that the Romans, in Virgil's time, were accustomed to designate the several countries of Asia lying beyond Syria, to the east or south, either by the name of Persia, Media or India.

291. *Et viridem*, etc. The order is, *et amnis devertex*, etc. . . . *fecundat viridem*, etc. Wr. is disposed to reject this and the two following verses, as to the order of which there is great diversity in the Mss., but he gives no sufficient reason for such a course, though the interpretation of the passage has given rise to much controversy, and taken as a geographical description of Egypt, it is, as *Con.* observes, perhaps rather overloaded. *Viridem* is expressive of fertility.—*Arena*, see in Lex. 1.

292. *Ruens*, 'pouring along,' *M.*—*Discurrit*, 'runs different ways,' 'divides.'

293. *Coloratis*, 'colored,' 'swarthy.'—*Indis*, here for 'the Ethiopians,' *H.*, cf. on G. 2, 117.

294. *Omnis regio*, 'the whole region,' i. e. of Egypt, which he has just described.—*Jacit=ponit*, 'places,' 'rests,' *H.*—*Salutem*, 'safety,' i. e. *spem salutis*, 'their hope of safety,' i. e. of having bees.—*Arte*, 'art,' 'contrivance,' for supplying bees.

295. *Ipsos contractus ad usus*, 'narrowed (or narrow) for that very object'; or, 'narrowed down to the bare occasion,' as we might say, *Con.*

296. *Hunc*, scil. *locum*.—*Angusti imbrice tecti*, 'with the pan-tile of a narrow roof,' i. e. 'with a narrow roof.' The *imbrices* were semi-cylindrical tiles used to cover the lines of junction between the rows of flat tiles (*tegulae*) on the roof, *Con.*

297. *Premunt=coangustant*, 'inclose,' 'hem in,' *Wr.*—*Arctis*, 'confined,' 'narrow.'

298. *A*, 'on the side of,' 'towards'; see in Lex. *ab*, I. A. 5.—*Obliqua luce*, 'letting in light obliquely,' *K.*; so as not to admit too much air or light, which would interfere with the subsequent process, *Con.*

299. *Tum vitulus*, etc. The 'bullock's' second year is to be past, and his horns already grown: Florentinus, *Geop.* 15, 2, says it must be thirty months old, *Con.*

300. *Spiritus oris*, 'the breath of his mouth,' an amplification for *os*, 'his mouth,' *Con.*

301. *Multa*. Cf. on G. 3, 226.—*Plagisque perempto*, i. e. 'and when he is beaten to death.' After stopping up the nostrils of the beast, and otherwise preventing him from breathing, they beat him to death with heavy cudgels, for the purpose of bruising and softening the flesh and bones, so as to hasten decomposition; while at the same time they are cautious to keep the hide sound, *Br.*

302. *Tunsa per integram pellem.* . *Per* denotes the medium through which the blows are to pass, *Con.* *Solvuntur* signifies that the body is to be 'crushed' and 'mashed up,' *Con.*—*Viscera*, 'the flesh.' Cf. on G. 3, 559.

303. *In clauso*, see *clausum* (a) in *Lex.* under 1. *claudo*. Florentinus says that the bullock is to be laid on a heap of thyme, and the door and windows closed up with mud, so as to exclude light and air. After three weeks the chamber is to be opened, and light and air admitted, care only being taken to keep out wind. When the carcass appears to have got air enough, the place is to be fastened up again as before, and left for ten days longer, *Con.*—*Ramea fragmenta*, 'boughs.'

304. *Cusias*. Cf. on G. 2, 213.

305. This is done in the beginning of Spring.—*Zephyris*. This wind is said by Pliny to begin to blow about the eighth of February, *M.*

306. *Rubeant*. Cf. on G. 2, 319, and see Gr. § 263, 3.

307. *Tignis*, 'beams,' 'rafters.'—*Hirundo*. The swallow is chosen as the proverbial harbinger of spring, *Con.* It made its appearance in Italy from the 20th to the 23d of February, Col. 11, 2, 22.

308. According to Florentinus, when the chamber is opened on the eleventh day, clusters of bees will be found, while of the bullock nothing will remain but horns, bones, and hair: he adds that the queen-bees are said to be generated from the brain and spinal marrow, those from the brain being the finer, the common bees from the flesh of the carcass, *Con.*—*Teneris*, 'tender,' probably refers to the pounding which the bones have undergone, see on v. 301, *Con.*: *quia haec ipsa contusa colliquescunt*, H.—*Humor*, 'the moisture,' 'the animal juices,' not 'the blood,' as Serv. and H. explain it, *Con.*

309. *Aestuat*, 'heaves,' 'ferments'; see in *Lex.* 3.—*Visenda=spectanda*, 'worth seeing.'—*Modis miris* qualifies *animalia*, as if it had been *mira*, *Con.*, 'after a strange sort,' 'wonderful.' Cf. on G. 1, 477.

310. *Trunca pedum*, 'deprived of feet,' i. e. 'without feet.' Gr. § 213.

311. *Miscentur*, 'assemble,' 'swarm'; see in *Lex.* I. B. 3.—*Magis magis*, see in *Lex.* *magis*, A. 2, b. under *magnus*.—*Aera carpunt*, i. e. 'fly through —.' See in *Lex.* *carpo*, II. 4.

312. *Erupere*. Cf. on G. 1, 49.—*Sagittae*, scil. *erumpunt*.

314. *Prima* for *primo*, 'first.'—*Leves*, 'light,' i. e. 'light-armed': *leves nunc ad armaturam*, Philarg.—*Si quando*, i. e. 'whenever,' 'when.'—*Parthi*. Cf. on E. 10, 59. The reference here is to the showers of arrows with which they begin the battle, *Con.*

315. *Quis deus*—*quis*, scil. *deus*.—*Artem*, 'art,' of generating bees in the manner just described.

316. *Ingressus cepit*, 'take its rise,' 'begin.'—*Hominum experientia*, 'experience of men,' i. e. in following the discovery communicated by the god. The device itself was of a divine, not of a human origin, *Con*.

317. *Fugiens*=*relinquens*, *H*. Aristaeus is supposed at the time of the narrative to be still living in Thessaly, *H*, *Con*.

319. *Extremi amnis*, 'of the remotest part of the river,' instead of *extremum caput*, 'the far-distant source' or 'fountain head.' *Burm*. thinks that the scene below requires a much larger body of water above than could be found at a river's source; but the description is evidently not meant to be restricted by physical possibility, vistas of caverns being developed as easily as those in the Arabian Nights, or as the castle at the top of the bean-stalk in the child's tale, *Con*.—*Sacrum*. Cf. on E. 1, 53.—*Amnis*, the Peneus.

320. *Affatus*, scil. *est*, *K*.

321. *Cyrene*, the mother of Aristaeus, was the daughter or grand-daughter of the Peneus. Cf. on v. 354.—*Gurgitis*, 'stream' or 'spring.'

322. *Tenes*, 'dost occupy,' 'inhabitest.'

324. *Invisum fatis*, 'odious to,' 'an object of dislike to the fates,' i. e. unlucky.

325. *Pulsus (est)*, 'driven away,' 'banished.'—*Amor nostri*, 'your love for me.'—*Caelum sperare*: so Aeneas, as the son of a goddess, looks forward to deification, *A*. 1, 250; 12, 795, *Con*.

326. *Hunc ipsum*, etc., 'this crown of my mortality,' i. e. this thing which gave a dignity to my mortal existence, the praise of rural success, which falls within a mortal's sphere, and is his natural solace under the limitations of humanity, *Con*.

327. *Quem mihi*, etc. The order is, *quem custodia sollers frugum et pecudum vix extuderat mihi tentanti omnia*.

328. *Te matre*, 'though you are my mother,' who art a goddess and might have averted this misfortune.

329. *Ipsa*, 'thine own.'—*Felices silvas*, 'fruitful groves,' i. e. plantations of fruit trees, *H*, *Con*.

331. *Sata*, as Martyn observes, probably refers to 'young plants,' set out.

332. *Tredia ceperunt*, like *dementia cepit*, *E*. 2, 69, as we might talk of a fit of weariness and disgust, *Con*.

333. The following passage is imitated from *Il*. 18, 35, sq., where Thetis hears the cries of Achilles, though the Nereids there enumerated are not sitting with her, but are summoned by her shrieks, *H*, *Con*.—*Sonitum sensit*, 'heard the sound': it would seem from vs. 353, sq., that she did not distinguish the words, *Con*.—*Sub thalamo*, 'under the chamber,' i. e., says Conington, under the roof of the chamber. *Thalamo* is explained by v. 374 to be the chamber in which Cyrene was sitting, which is supposed to be what we by the same metaphor call the bed of the river, *Con*. The picture, as Heyne observes, is drawn from the manners of the heroic age, when royal ladies sat in their chambers spinning with attendants about them.

334. *Eum circum*, Gr. § 279, 10, (a) & (f).—*Milesia*. Cf. on G. 3, 306. The finest of wool is chosen, with Virgil's characteristic love of local epithets, as fit material for the work of these goddesses, *Con*.

335. *Carpebant*. Cf. on G. 1, 390.—*Hyali*. A green color, like that of glass, would be naturally appropriate to the sea nymphs, *Con*.

336. *Drymo, us, f.*, a sea-nymph. This muster-roll is studied after the list of Nereids in Il. 18, 39, sq., though the names are different in Virgil, who includes land-nymphs as well, *Con*.—Such enumerations, as Heyne says, are common in the old poets and in their Roman imitators, especially Ovid, *Con*.

337. *Caesariem effusae*, etc., i. e. 'their shining hair spread over,' etc., Gr. § 234, II.

338. *Thalia*, see in Lex. III.—*Cymodoce, es, f.*, a sea-nymph, daughter of Nereus and Doris.—This verse is wanting in many of the Mss., and it was probably inserted here by some copyist, from A. 5, 826, where it occurs again.

339. *Flava*, 'yellow-haired,' like *Ganymede flavo*, Hor. 3 Od. 4, 4, *Con*.

340. *Lucinae*. Cf. on G. 3, 60, and see in Lex. I. B.

342. *Ambae (incinctae) auro*, etc., 'both girt about,' 'begirt with gold,' etc. There is no need to restrict *auro* to the zone, with Forb., as these huntresses may have been equipped like Dido, A. 4, 138: *Cui pharetra ex auro, crines nodantur in aurum, aurea purpuream subnectit fibula vestem*. Wagner refers to Callim., Hymn to Artemis, v. 42, where the goddess chooses nymphs for the chase out of the Oceanides, *Con*.—*Pictis*. Cf. on G. 3, 243; 'variegated,' 'spotted.'

343. *Ephyre, es, f.*, a sea-nymph, daughter of Oceanus. Cf. on *Actaeo*, E. 2, 24, and see Metrical Key.—*Asia*, 'Asian.' Cf. on G. 1, 383.

344. *Tandem positis sagittis*, i. e. after a long chase she had just left her hunting, in which she delighted, and joined the company in the cavern, *Con*.—*Arethusa*. Cf. on E. 10, 1.

345. *Curam inanem*, 'the fruitless care' or 'pains,' referring to Vulcan's guardianship of his wife, which Mars contrived to elude, *Con*.—*Narrabat*. The custom of singing during spinning or weaving is as old as the Odyssey, (5, 61; 10, 221); and in Theocr. 24, 76, sq., Teiresias tells Alcmena that the Argive women shall sing of her as they sit spinning in the late evening, *Con*.

346. *Furta*, i. q. *furtivi amores*, Forb.; see in Lex. II. B. 2.

347. *Aque Chao*, 'and from Chaos,' i. e. from the earliest times.—*Densos*, 'numerous.'

348. *Carmine quo*, like *quo motu*, G. 1, 329; where see note, *Con*.—*Mollia*. Cf. on E. 8, 64.

349. *Devolvunt*, 'spin off'; this apparently expresses, says *Con*., the carrying down of the thread, by the weight of the spindle, as it was formed.—*Iterum*: the sound had already reached Cyrene, v. 333, and we are left to infer that she did not take notice at once, while the description in the intermediate lines as it were fills up the interval between the first and second appeal, *Con*.

350. *Vitreis* probably includes both glass-green color and glassy brightness, *Con*. Cf. on v. 335.

351. *Sorores*, 'sisters,' as Heyne remarks, is used rather widely, the nymphs being, as we have seen, of various kinds, while in v. 341 two seem discriminated from the rest as sisters, *Con*.

353. *Procul*, scil. *dixit*. *Procul*, 'from afar,' gives an idea of the distance of the abode of Cyrene from the surface of the river, *K*.—*Gemitu*, 'wailing,' 'lamentation.'—*Frustra*, see in Lex. II. B.

354. *Ipsē tibi*, etc. The order is, *ipse tristis Aristaeus, tua maxima cura, stat tibi lacrimans ad undam Penei*, (scil. *tui*) *genitoris*. But if we follow the authority of Pindar, (P. 9, 13), who makes Peneus to have been the grandfather of Cyrene, *genitoris* would be merely an ornative epithet, such as is applied to river gods, and gods generally, who by watering the earth, or by conferring other benefits on mankind, are looked upon as standing to the human race in the relation of kind and thoughtful parents, *Br*. Cf. on E. 8, 6.

356. Aristaeus' cry is supposed to be *crudelis mater Cyrene*, which is in fact the substance of what he has already said: cf. on E. 5, 23, *Con*.—*Te crudelem nomine dicit*, 'calls thee by name, cruel,' 'is crying on thee by name for thy cruelty,' *Con*.

357. *Huic*, 'to her,' i. e. to Arethusa.—*Percussa mentem*. Cf. on E. 3, 106, *inscripti nomina*.—*Nova* is not to be understood like *iterum*, v. 349, of a fresh access of terror, but simply of terror as a new feeling succeeding a more ordinary state of mind, (so A. 2, 228, *tum vero tremefacta novus per pectora cunctis insinuat pavor*): it will then be rhetorically equivalent to *subitus* or *repentinus*, by which Heyne translates it, though it may also have a sense of 'unusual,' the fear in this case being a feeling alien to a goddess, *Con*.

358. *Age*, see in Lex. IV.—*Fas illi*, as being the son of a god, *K*.

360. *Gressus inferret*, 'might enter.'

361. *Curvata*, etc. He represents the river as parting its waters and forming an arched passage, along which Aristaeus went down into the subterranean region in which all the rivers of the earth had their origin, *K*.—*In montis faciem*, 'into the shape of —,' 'like a mountain.' The mountainous aspect of the water has reference to its appearance from the outside, *Con*.

362. *Misit*, 'let him pass'; *mittere nos dicitur locus dum per eum transimus*, *H*.

364. *Speluncisque lacus clausos*. These pools closed in with caves seem to be the sources of the rivers, *Con*. Plato supposes all the rivers to rise from a great cavern, which passes through all the earth, *M*.—*Lucos*. He represents the rivers, while yet under the earth, as pursuing their course between banks overgrown with trees, *H*.—*Sonantes*, i. e. with the noise of the water.

365. *Ibat*, 'went along.'—*Ingenti motu aquarum* seems to be the 'mighty flow of waters,' *ingenti* apparently referring as much to the number of the streams as to the size of any particular river, *Con*.

367. *Diversa locis for diversis locis*, Philarg.—*Lycum*. Lycus is a river of Pontus, *H*.

368. *Caput*, i. e. *fons*. Cf. on v. 319.

370. *Saxosus sonans*, 'rocky-sounding,' i. e. sounding by running over rocks: *saxosus*, adverbially. Cf. on G. 1, 163.

371. *Et gemina*, etc., i. e. *et Eridanus, taurino vultu, gemina auratus cornua*. Cf. on v. 357. So Aeneas, A. 8, 77, addresses the Tiber: *corniger Hesperidum fluvius regnator aquarum*. The origin of this ancient mode of representing rivers is disputed; some thinking that they are compared to bulls for their violence; others for their bellowing; and others from the similarity to horns in the spreading branches of the river, *H., Forb., Con.* The latter explanation, as Forb. observes, is perhaps the most probable. The epithet *auratus* refers primarily to the custom of gilding the horns of oxen for sacrifice, and perhaps secondarily, as Cerda thinks, to the golden sands of the river.

373. *Purpureum*, 'dark-colored,' 'dark.'—*Violentior*. Cf. G. 2, 451. This is not the character of the Po at the present day, its velocity being diminished, perhaps in consequence of the elevation of its bed, *K.*

374. *In thalami pendentia pumice tecta*, 'to the roof of the chamber hanging with pumice-stone,' i. e. to the chamber with a hanging roof of stone; not one with stone hanging like stalactites, *Wr., Con.*

375. *Perventum est*, Gr. § 205, R. 18.—*Inanes* seems to be, as Conington contends, a customary epithet, 'idle tears,' which do not cure distress, 'useless,' 'unavailing.' It is commonly explained to mean 'vain,' because easily remedied; but the context shows no such confidence on the part of Cyrene, and the construction of the episode seems intended to exalt the dignity of the remedy, as only to be obtained from a god, and that with difficulty, *Con.*

376. *Manibus*, 'for the hands,' as if it had been *manibus lavandis*: the entertainment is after the manner of the heroic age, *Con.*—*Ordine* apparently means in the course of their duty, as distinguished from the others who spread the table, *Con.*—*Fontes=aquam*, *H.*

377. *Germanae*, 'her sisters.'—*Tonsis villis*, 'with shorn nap,' so as to be smooth. These towels were used for drying the hands.

378. *Pars onerant*, Gr. § 209, R. 11.—*Reponunt*. Cf. on G. 3, 527.

379. *Panchaeis ignibus*, i. e. fed with frankincense, etc.—*Adolescunt*. The kindling of altars to the gods was part of a solemn banquet, *Con.*

380. *Maeonii*, 'Lydian,' perhaps 'Tmolian,' G. 2, 98; for excellent wine in general.—*Carchesia*. The *carchesium* was an oblong cup, contracted in the middle, and having two handles extending from the top to the bottom.

381. *Libemus*. The libation comes after the meal, *Con.*—*Simul*. Cf. on E. 6, 26.

382. *Oceanumque patrem rerum*. Virgil translates Il. 14, 246, Ὠκεανὸς, ὃς περ γένεσις πάντεσσι τέρεται, giving the words however a physical sense found not in the original, (which speaks of the mythological descent of the gods), but in later philosophy, such as that of Thales, *Con.* Thales was of opinion that all things were originally derived from water, *M.*—*Nymphas sorores*, 'the sister Nymphs,' either as being sisters of Cyrene, vs. 351, 377, or simply a sisterhood. Cf. G. 2, 494.

383. *Centum* is usually regarded as here denoting a considerable but indefinite number; *Con.* however justly observes, that both the repetition of the word and the tone of the passage, which expresses solemnity of enumeration,

such as was usual in prayer, show that the specification of the number is an important ritual point.—*Servant*, see in Lex. II. B.

384. Wine was poured on the altar, apparently towards the end of a sacrifice, partly, it would seem, with a view of quenching the fire (cf. *reliquias vino et libulam lavere favillam*, A. 6, 227), but partly to create a momentary blaze, which was regarded as auspicious, (E. 8, 106), a result also promoted by flinging incense on the fire, (Ov. F. 1, 75, sq.), *Con.*—*Nectar*, used for 'wine' also in E. 5, 71.—*Vestam*, see in Lex. II. B. 2, and cf. on *Vulcano*, G. 1, 295.

385. *Subjecta*, in a middle sense, 'mounting,' 'shooting up.' Cf. on E. 10, 74.

386. *Firmans animum*, i. e. his mind, *Con.* It is also explained 'reassuring herself,' but this is not supported by vs. 353, 357, as Cyrene's fear was before she knew what had happened to her son, *Con.*

387. A similar fable in Od. 4, 384, is here imitated, *V.*—*In Carpathio Neptuni gurgite*, 'in Neptune's Carpathian gulf,' i. e. in the Carpathian sea; or we may say that *Neptuni=maris* and the epithet *Carpathio* properly belongs to it, *Con.*

388. *Piscibus et curru bipedum equorum juncto*, for *curru piscibus et equis bipedibus juncto*, H. There is here an instance of hendiadys. The chariot of Porteus is represented as drawn by animals which in their hinder parts were shaped as fish, in their fore parts as horses, *Philarg.*, *V.*, hence they are called *bipedes*, because having only the fore feet, *Br.*

389. *Metitur* is doubtless, as Heyne says, from the Homeric ἄλα μετρήσαντες, *Con.*

390. *Emathiae*, see in Lex. B. 1, and cf. on G. 1, 490.—This verse points to a legend variously given by Serv. and Philarg., one version being that Proteus originally lived in Pallene, where he had two sons, Telegonus and Polygonus or Tmylus, who used to wrestle with and kill all comers, till at last they were themselves wrestled with and killed by Hercules, when Proteus in his grief removed to Egypt, through a sea-cavern made for the purpose by Neptune, *Con.*

392. *Grandaevus Nereus*, frequently called γέρον by Homer, e. g. Il. 1, 358, *Con.*

393. *Mox* with *ventura*.—*Ventura trahantur*, equivalent to *ventura sint* or *futura sint*, Wr. *Traherentur* may be explained either of distance, as in G. 1, 235, (though the notion here is coming from the distance, there of stretching into it), or, with Wr., of delay, which is another aspect of the same thing, or of the drawing of the thread by the Fates, *Con.*

394. *Quippe ita*, etc., i. e. Neptune has thought fit to give him this power, K. See in Lex. *video*, II. B. 3, c.—*Innumera armenta*, 'monstrous herds,' i. e. sea monsters, H.

395. *Turpes*, 'ugly,' 'unsightly.' Cf. on G. 3, 52.

397. *Eventus* may be taken either of what has happened or of what will happen; the expression in the one case being explained with Wch., *quae acciderunt malu in melius mutet*, 'may change for the better the calamities that

have befallen you,' in the other with Keightley, *det eventus secundos*, 'may bring about a favorable issue,' i. e. put you on a plan of recruiting your hives, *Con.*, *Br.*

398. *Præcepta*, 'advice,' 'information.'

399. *Vim tendere alicui*=*vim adhibere*, 'to employ —'; cf. in *Lex. tendo*, B.; *vincula tendere alicui*=*vincula injicere*, 'to put on —,' *Wch. Gr.* § 323, 1, (2), (a). We may also explain *vim et vincula* as =*vim vinculorum*, *Gr.* § 323, 2, (3).

400. *Circum hæc* seems to give a sort of physical image, combined with *frangentur*, 'against these barriers his craft will break'; *inanes* with *frangentur*, proleptic, *Con.*, i. e. *ut inanes sint*. Cf. on G. 2, 219.—*Hæc* refers to the *vim* and *vincula*.—401. *Medios aestus*. Cf. on G. 1, 297.

402. *Quam sitiunt*, etc., is not co-ordinate with *quum accenderit*, but defines and explains it, as if he had said *simul ac venerit tempus quum sitiunt*, *Con.*

403. *Secreta senis*, 'the retreat of the old god'; he being supposed to sleep at mid-day, like Silenus (E. 6, 14) or Pan (Theocr. 1, 17), as if they were earthly shepherds, *Con.*

404. *Somno jacentem*, 'lying asleep,' 'as he lies sleeping.'

406. He will assume various transformations.—*Eludent*, scil. *te*.

407. *Horridus*, 'bristly': *sus horridus*, 'the bristled boar' of Gray, *Con.*—*Atra*. Cf. on G. 1, 129.

409. He will turn himself into fire or water.

410. *Excidet*, see in *Lex.* 1. *excido*, I. A.—*Tenues*. Cf. on G. 3, 335.

414. *Tegeret quum lumina somno* is a variety for *quum somnus tegeret lumina*, with the additional notion of the sleeper closing his eyes, *Con.*, 'when he first closed his eyes in sleep.'

415. *Liquidum odorem*=*odoratum liquorem*, *Con.* See in *Lex. ambrosia*, 2. The object of the ambrosia seems here to be to invigorate Aristæus for his struggle, *Con.*—*Diffundit*, i. e. *per membra filii*, H.; the meaning of *diffundit* being nearly the same as that of *perduxit*.

417. *Compositis*, 'well arranged,' 'put in order'; the epithet seems to imply that his hair was arranged at the time when the perfume was imparted, if not by the same process, *Con.*—*Aura*, see in *Lex.* 4, d.

418. *Habilis, qui reddit habilem*, H., 'making supple.'

419. *Exesi*, 'hollow.' *Exesus* frequently occurs as a descriptive epithet of a cave, *Con.*—*Quo*, 'where,' refers to *specus*.—*Plurima unda*, 'very many a wave,' 'waves in great numbers.' Cf. on G. 2, 183.

420. *Cogitur*, 'is driven in.'—*Sinus reductos*, 'distant' or 'remote bays,' i. e. the recesses or indentations far back in the cavern, *Heyne*.—*Scindit sese in*, 'separates into,' i. e. separates and goes into.

421. The outer and open part of the bay was a roadstead for ships;—the cave being at the head of the bay, H.—*Deprensus*, of men overtaken in a storm, 'tempest-caught.' Cf. A. 5, 52, *Argolico mari deprensus*, and Hor. Od. 2, 16, 1, *in patenti prepnus Aegæo*.—*Olim*, see in *Lex.* I. C. or B.

422. There is a rock in or near the entrance of the cave, behind which Proteus retires that he may sleep undisturbed, *Con.*—*Tegit*=*tegere consuevit*, denoting habit, H.

423. *Aversum a lumine*, 'removed from the light,' i. e. she places him in a dark corner to which the light from the mouth of the cave does not penetrate, *Wr.*

424. *Obscura*, 'hidden,' 'concealed.'

425. In order that the midday heat may be intensified to the utmost, it is made to occur at the time of the domination of the dog-star, *Con.*—*Torrens sitiētes Indos*. The Indians are here mentioned not of course as having any topographical relation to the scene of action, but to remind us of the star in his fiercest operation, *Con.*

426. *Medium orbem*, 'the middle of his path,' 'half his course.'

427. *Hauserat* expresses the absorption, as it were, of the space by motion over it; cf. on G. 3, 104, *Con.*: see in *Lex.* I. B. 2.—*Cava flumina*, etc. The order is, according to *Forb.*, *radii coquebant cava flumina tepefacta ad limum faucibus siccis*, i. e. *alveis*, 'the rays were drying up the hollow rivers, warmed down to the mud, (i. e. the mud at the bottom), in their dry channels': but it seems still better, with *Con.*, to take *ad limum* with *tepefacta coquebant* = *tepefaciebant et coquebant*.—*Cava*. Cf. on G. 1, 326.

429. *E fluctibus*, from its position, seems to go with *petens* rather than with *ibat*, though of course either construction is tenable, *Con.*

431. *Rorem amarum*, 'the bitter spray.' See in *Lex. ros*, II. 1, and cf. on G. 1, 385.—Some good editions have *dispergit*.

432. *Somno*, the dative, = *ad somnum capiendum*, *Wr.*, 'for sleep.'—*Diversae*, 'scattered here and there,' *K.*

433. *Ipsē*, scil. *Proteus*.—*Olim*, 'at times,' 'sometimes.'

435. *Acuunt*, see in *Lex.* 2, b.—*Balatibus*. The lambs bleat as they are being driven home and folded, *Con.*

436. *Medius*, 'in the midst of them.'

437. *Cujus facultas*, etc., 'as soon as Proteus gave him the opportunity,' i. e. by lying down; *cujus* being Proteus, and *quoniam* for *postquam*, *Con.* *Cujus* is also explained as the objective, genitive, 'an opportunity of taking him,' and *quoniam* as meaning 'since now,' 'seeing that.'

439. *Ruit*, 'rushes forth.'—This and the following line are almost verbally translated from *Od.* 4, 454, 455, *Con.*

440. *Occupat*, seizes, i. e. 'binds,' denoting the celerity with which he did it, *H.*

441. *Miracula rerum*, i. q. *miras res* or *formas*, *H.* *Miracula*, 'portents'; not that there is any thing portentous in the things themselves, but that the fact of transformation is portentous, *Con.*

442. *Horribilem feram* serves as a brief summary of those enumerated, vs. 407, 408, *Con.*

443. *Fugam*, 'means of escape.'

444. *In sese redit*, 'he returns to himself,' 'to his own form.'—*Locutus*, scil. *est*.

445. *Nam quis*, i. e. *quisnam*, *Serv. Gr.* § 137, 2.

447. *Neque est te fallere*, 'nor is it possible to deceive you'; see in *Lex.* *sum*, I. B. 5, b.—*Quiaquam*, 'as to anything,' 'in anything.' From the awk-

wardness of supplying *fallere* with a different subject in the next line, *Con.* makes *te* the subject of *fallere*, and supposes the meaning of the passage to be, 'thou canst not deceive me by pretending ignorance, so cease to attempt it.'

448. *Velle*, scil. *me fallere*, *H.*—*Deum*. He speaks of his mother generally as 'the gods,' perhaps to intimate that it is not worth while to go into detail, since Proteus knows all, *Con.*

449. *Lapsis rebus*, 'for my ruined affairs,' 'my calamity,' referring to the loss of his bees.—*Quaesitum*, *Gr.* § 276, II.—*Oracula*, 'a response,' 'an oracle,' i. e. a remedy enounced by an oracle.—Some Mss. have *lassis*.

450. *Ad haec*==πρὸς ταῦτα, 'thereupon,' i. e. in consequence of what Aristaeus had last said.—*Vi multa*, 'with great effort,' referring to the violence of inspiration under which Proteus speaks; cf. our "fit of inspiration." It might however refer to the violence put on him, which would agree with v. 398, but the former explanation is in keeping with the picture given in the next two lines, *Con.*

451. *Intorsit*, 'turned round,' 'rolled' on Aristaeus, *Con.*—*Lumine glauco*, either with *ardentes* or with *oculos*, *Con.* *Glauco*. This color is usually assigned to sea-deities, *Forb.*

452. *Frendens*, 'gnashing his teeth,' either as a mark of prophetic fury, or, if *vi* in v. 450 be made to refer to violence done to Proteus, of displeasure, *Con.*—*Fatis*, i. e. *ad edenda fata*, *H.*, 'for the oracle,' 'to give utterance to the oracle.' Cf. on v. 432.

453. Proteus now proceeds to inform Aristaeus that the cause of his disaster was the violence which he had offered to Eurydice, the wife of Orpheus, who in trying to escape from him was bitten by a serpent: and he relates the story of Orpheus' descent to Erebus in order to bring back his wife. Virgil is the only extant author who thus implicates Aristaeus in the death of Eurydice.—*Non te nullius*, etc., an emphatic assurance that the affliction is a divine visitation, *Con.* *Non nullius*, 'some,' *Gr.* § 277, R. 3 and R. 4, (c).—*Numinis*, i. e. *Nympharum*, cf. v. 532.

454. *Magna luis commissa*, 'you are expiating a great crime.'—*Miserabilis Orpheus*, etc. The order is, *Orpheus haud quaquam ob meritum miserabilis*,—'by no means wretched on account of desert,' not deservedly wretched, for he had done nothing to merit such misery, *K.*

455. *Poenas*—*suscitat*. This notion of the dead man constantly crying for vengeance, as if fresh inflictions were continually being summoned, explains *ni fata resistent*, which is a sort of pregnant expression, the meaning being, that Orpheus will summon more, or that his summons will be heard, unless the Fates interpose, *Con.* *Wr.* supplies *perpetuas futuras* after *poenas*.

456. *Rapta*==*morte erepta*, 'snatched from him by death,' *Voss*, *Wch.*, *Wr.*, *Con.*

457. *Illa*. Wagner cites A. 5, 609; 12, 901, as other instances where a person is indicated by a pronoun at the opening of a sentence, and afterwards further defined by a substantive; a mode of expression which he thinks taken from Homer, e. g. II. 1, 488, ἀντὰρ ὃ μῆνιε . . . πόδας ὠκὺς Ἀχιλλεύς. This

of course does not interfere with any special propriety which may be found in the position of the substantive in that particular part of the particular sentence, as here, where the contrast between the serpent and the girl and between the thought of death and the thought of youth was doubtless intended. *Con.*—*Dum fugeret*, 'if only she might escape,' 'in her hurry to escape'; see in *Lex. dum*, I. B. 2, a.—*Per flumina*, 'along the river,'=*per ripam fluminis*, 'along the bank of the river,' *H.*

458. *Puella*, see in *Lex. II.* and cf. on *virgo* E. 6, 47.—Note the delicacy with which Virgil, instead of mentioning Eurydice's death, intimates it by the single word *moritura*, *Con.*

459. The water-snake is lying in the grass on the bank, *Con.*

460. *Chorus aequalis Dryadum* for *aequalium*, i. e. *una cum ea nutritarum*, 'the choir of Dryads, her companions' or 'mates.' In *Ov. M.* 10, 9, she is strolling with the Naiads when she is bitten by the serpent; and Virgil may have meant her to be with them when she is pursued by Aristaeus, *Con.*—*Supremos*, i. q. *summos*, 'the tops of,' *K.*

461. *Rhodopeiae*. Cf. on E. 6, 30.—*Arces*. Cf. on G. 1, 240.

463. *Actias Orithyia*, 'Attic Orithyia.' She was carried off into Thrace by Boreas, and is here mentioned as the nymph of the country, *M., H.*

464. *Ipse*, i. e. *Orpheus*. The pronoun is often thus used to recall us to the principal personage of the narrative, *Forb., Br.*—*Solans*, see in *Lex. II.*—*Aegrum*, see in *Lex. 3.*

465. *Te*. Observe the pathetic force of the repetition of *te*; *Gr.* § 324, 13.—*Secum*, 'by himself.' Cf. on G. 1, 389.

466. *Decedente*. Cf. on E. 2, 67. *Forb.* also compares *Hor. Od.* 2, 9, 10: *nec tibi vespero surgente decedunt amores, nec rapidum fugiente solem.*

467. *Taenarias*. The entrance at Taenarus is apparently mentioned to keep up the Greek coloring to the narrative, *Con.*

468. *Nigra formidine*=*tenebris formidolosis*, *H., Wr.*; or see *formido* in *Lex. II.*—*Lucum*, of the abode of the spirits, *Con.*

469. This and the next line are meant to intimate that he preferred his request to Pluto, if not that he prevailed, while the language suggests a notion of the difficulty of the attempt, *Con.*

470. *Nesciaque*, etc. A paraphrase of Homer's epithet ἀμείλιχος Ἀΐδης. *Volebat dicere regem corde nescio mansuescere*, *H.*

471. *At cantu*, etc. Construe, *at umbrae tenues*, etc., *cantu commotae*, 'moved,' 'roused,' *Erebi de sedibus ibant*, scil. *ad eum*. *Gr.* § 205, Exc. to R. 2.

472. *Umbrae*, see in *Lex. B.* 2.—*Ibant*, scil. *ad eum*, *K.*, i. e. 'came to him.'—*Simulacra luce carentum* is from *Lucr.* 4, 39. Cf. on v. 255.

473. *Quam multa*, i. e. (*tam multa*) *quam multa nullia*,—'as the many thousands' *avium* (*quae*) *condunt se in*, etc.

474. *Hibernus*=*procellosus*, *H.*—*Agit*, scil. *eas*.—*De montibus*. Heyne compares G. 1, 374, where the cranes take shelter in the valleys, *Con.*

475. This and the two following lines are repeated A. 6, 306—308: they are derived from *Od.* 11, 38, sq.—*Corpora heroum*=*heroes*, *H.* *Corpora* is

applied to the shades, A. 6, 203: here we may say that, as in v. 477, he confounds the dead body on earth with the spirit below, *Con.*

478. *Quos circum*, etc. (vs. 478—480,) i. e. *quos Cocytus et Styx a reditu prohibent*, H.—*Circum* with *alligat*, 'binds' or 'holds fast on all sides.'—*Deformis*, 'unsightly.'

479. *Palus*. He calls the Cocytus a *palus*, on account of its sluggishness and its spreading itself widely, K. Conington suggests that Acheron may be meant by *palus*.

480. *Interfusa*, 'flowing between,' because, flowing nine times round the region it is supposed to enclose parts of it between each fold, *Con.*

481. *Ipsae*: not only the patients, but the agents, the prisons and torturers themselves, *Con.*—*Intima Leti Tartara*, 'the inmost Tartarus of Death,' i. e. 'the depths of Tartarus, where death dwells.' *Intima Tartara* is rightly made by Wagner epexegetic of *domus*, (like *urbem et promissa Lavini moenia*, A. 1, 258), both being constructed with *Leti*, *Con.*

482. *Cruentae implexae angues crinibus*. Cf. on E. 1, 55. The sense seems to be that the Furies had snakes twisted among their hair, i. e. growing from their heads and matted or entwining themselves with the natural hair, *Con.*

483. *Eumenides*. Cf. on G. 1, 278.—*Tenuit*, 'restrained,' of abstinence from barking.—*Inhians*, 'gaping,' a-gape on Orpheus, *Con.*—*Cerberus*. This dog with three heads guarded the entrance of the infernal regions.

484. *Ixionii rota orbis*, 'the wheel of Ixionic circle,' i. e. the wheel of Ixion of circular form; cf. on G. 3, 38; E. 9, 58: or perhaps *orbis*, 'the wheel,' *rota*, 'the rotation.'—*Vento*, 'by the wind,' i. e. *cessante vento, qui rotam circumagebat*, Wr.; cf. on E. 2, 26. The wind is supposed to be the cause, not the effect of the wheel's motion; it is charmed to rest by Orpheus' music, and its rest is made the cause of the wheel's standing still, *Con.*

485. Virgil simply indicates the giving of the consent, by the epithet *red-dita*, and only mentions the condition parenthetically, as an after-thought, *Con.*—*Pedem referens*, 'withdrawing,' 'returning.'

487. *Legem*, 'condition.' Again we are left to collect from the context, that Orpheus was specially ordered not to look back, *Con.*

488. *Dementia cepit*. Cf. E. 2, 69; 6, 47.—*Amantem*, 'lover.'

489. *Manes*, 'the infernal deities.'

490. *Luce sub ipsa*, 'on the very verge of light,' K.

491. *Victus animi*, 'overcome in mind,' 'overcome,' scil. by longing. Gr. § 213. Cf. G. 3, 289, and *amens animi*, A. 4, 203.

492. *Effusus*, 'wasted,' 'spent to no purpose,' 'vain.'—*Immitis* seems to imply that the condition was a cruel one, and that Pluto will not relent even thus far a second time, *Con.*

493. *Foedera*, 'the condition.' Cf. on v. 487, and G. 1, 60.—*Fragor*, 'a crash.' The best commentary, *Con.* says, on *terque fragor stagnis auditus Avernis* is Martyn's citation of Milton, Par. Lost, 9, 782:

"Earth felt the wound; and Nature from her seat,
Sighing through all her works, gave sign of woe,
That all was lost."

And again, *ib.* 1000:

“ Earth trembled from her entrails, as again
In pangs, and Nature gave a second groan;
Sky lowr'd; and, muttering thunder, some sad drops
Wept at completing of the mortal sin
Original.”

Voss's opinion that the sound is occasioned by the force exerted to bring Eurydice back would surely spoil the poetry of the passage, *Con.*—*Stagnis Avernis*, ‘from the Avernian lake.’

494. Here as well as in the next line *quis* goes with *tantus furor*, *Con.*

495. *Furor* is the *dementia* of v. 488, *Con.*—*Iterum*. We need not take *iterum* in the sense of *rursus*, as Forb. thinks. It is true that the Fates were not calling Eurydice a second time *retro*, but they were calling her a second time, and there is nothing strange in supposing Virgil to have combined the two forms of expression, *vocant retro* and *vocant iterum*, *Con.*

496. *Condit*, see in Lex. II. B.—*Natantia*, ‘swimming.’ We use this word in the same sense, of the eyes of a person at the point of death, *K.*

497. *Ingenti circumdata nocte*, a contrast to the light into which they were just emerging, v. 490, as in *non tua* we have another contrast to *Eurydicen suam*, *Con.*

498. *Invalidas palmas: in umbrae tenuitatem reductas*, Serv., the Homeric ἀμειννός, *Con.*

499. *Ceu fumus commixtus*, (scil. *aura*, *fugit*) in *auras tenues*.

500. *Diversa*, ‘a different way,’ ‘in an opposite direction.’

501. *Prensantem umbras*, ‘grasping the shadows,’ i. e. clutching the darkness in the hope of embracing his wife, *Con.* Forb. takes *umbras* to mean ‘the shade’ of Eurydice.

502. *Praeterea*, see in Lex. III.—*Portitor Orci*, see in Lex. *portitor*, A. 2.

503. *Objectam*. Cf. on G. 3, 253.—*Passus*, scil. *est illum*.—*Paludem* seems here to be the Styx, *Con.* Cf. on v. 479.

504. *Se ferret*, ‘betake himself.’

505. The latter part of the line seems merely to repeat the former, *Manes* being extended so as to include the powers below as well as the shades subject to them, as in v. 489: *numina* is elsewhere applied to the infernal powers, *Con.*

506. This verse adds much to the force and beauty of the passage, serving at once to complete the picture of hopelessness as presented to Orpheus' mind, and to balance her fate with his, which is described in the subsequent lines, *Con.*—*Jam* seems to go with *frigida*: all the warmth of life by this time had left her, and she was a ghost again, *Con.*

507. *Ex ordine*, see in Lex. *ordo*, I. B. 3.

508. *Rupe sub aëria*, a picture like E. 10, 14, *Con.*—*Deserti*, ‘deserted,’ i. e. ‘lonely,’ *K.*

509. *Haec*, i. e. *casus suos*, *H.*—*Evolvisse*, see in Lex. I. B. 1, and II. B.

510. *Tigres*. There were no tigers in Thrace; but in like manner Shakespeare talks of a lioness in the forest of Ardennes in France, *K.—Agentem*, i. e. *ducentem*. Cf. on E. 8, 17, *K*.

511. The celebrated simile which follows is compounded from Od. 19, 518, sq., and 16, 216, sq., the former of which describes the nightingale singing as if in lamentation for her lost Itylus, while the latter speaks of vultures screaming for the real loss of their young, *Con*.

514. *Noctem*, 'all night,' 'the whole night long'; Gr. § 236.

515. *Integrat*, 'renews' or 'repeats,' the nightingale constantly recurring to the same notes, *Con*.

516. *Venus*, 'love,' 'passion.'—*Hymenaei*, see in Lex. II. B.

517. *Hyperboreas*. Cf. on G. 3, 196.

518. *Numquam viduata*, 'never bereft of,' i. e. 'never free from.'

520. *Spretæ*, etc., 'by which tribute the Ciconian matrons being slighted,' i. e. feeling themselves slighted. *Munus* is technically used of funeral honors; hence *quo munere* means, 'by a tribute like this,' or as we might say, 'by this way of honoring his wife,' *Con*. This, which is in substance the interpretation also of Voss, H., Wr. and Forb., seems a satisfactory explanation of this disputed passage.—*Matres* seems at first sight a strange word for the marriageable women of Thrace, but it seems to be applied to them as Bacchanals, like *Θηούσαν "Αΐδου μητέρ"*, Aesch. Ag. 1235, *Con*.

521. *Nocturni*, because the orgies were celebrated at night, *H*.—The story as told by Ov. M. 11, is that the Thracian women, while in the midst of their orgies, accidentally saw Orpheus, remembered his scorn, and so tore him in pieces, *Con*.

523. *Marmorea*, 'white as marble,' see in Lex. II. B.

524. Oeagrus was the father of Orpheus, so that *Oeagrius* here=*pater-nus*, *Con*.

525. *Vox ipsa*, the mere voice, as if it were a separate organ, like the tongue, *Con*.—*Frigida*. Cf. on v. 506.

526. *Vocabat*, 'cried out'; not that he invoked her in death, which the mode of the address contradicts, but that he went on lamenting her in death as in life, *Con*.

527. *Toto flumine*, 'through the whole stream,' seems to mean over the whole breadth of that part of the stream down which the head floated while it still retained its power of speech, *Con*.—*Referebant*, 'repeated,' 'answered,' 'echoed back.'

528. *Haec Proteus*, scil. *dixit*.—*Se jactu dedit*, i. e. 'threw himself,' 'plunged.' *Jactu* expresses the mode, like *lapsu effugiunt*, A. 2, 225, *cursu tendit*, ib. 321, *Con*.

529. *Quaque dedit*, i. e. 'and where he plunged.'—*Spumantem undam*, etc., 'he wreathed the water in foam under the eddy'; the poet's object being to give the two images, of a body shooting down and sending up water, and of the eddy that agitates the surface, *Con*. Heyne makes *sub vertice torsit* equivalent to *vertice* or *in verticem torsit*; *ita ut vertex fieret*, 'whirled in an

eddy,' caused the water to whirl so as to form an eddy: so *Wr.*, *Forb.* and others.

530. *At non Cyrene*: some verb generally equivalent to *dedit* and *torsit* must be inferred from the preceding sentence, as we might say, 'but Cyrene did not leave him thus abruptly,' *Con.*—*Utro*, 'without waiting to be addressed,' or as we might render it, 'spoke at once,' *Con.* See in *Lex.* under *ulter*, III. B. c.

531. Proteus having told the cause of the loss of the bees, Cyrene supplies the mode of recovering them, *K.*—*Deponere*, 'to dismiss.'

532. *Hinc*, etc. The order is, *hinc Nymphae, cum quibus*, etc., *misere apibus miserabile exitium*. *Hinc*, see in *Lex.* III.

533. *Illa*, i. e. *Eurydice*.—*Choros agitabat*, 'used to celebrate choral dances,' 'used to dance.'

535. *Tende*, 'hold forth,' 'offer'; this pictures the attitude of suppliance, outstretched hands with gifts in them, *Con.*—*Pacem*, see in *Lex.* I. B.—*Faciles*=*placabiles*, H.

536. *Votis*, connected with *dabunt*, as if he had said *precanti*, *Con.*

537. *Ordine dicam*, 'in order,' 'in due order';=ἰξήγησομαι, *ordine* expressing ritual exactness of detail, *Con.*

538. *Eximios*. This word is said by Festus (s. v.) and Macrob. (*Sat.* 3, 5) to be primarily used, as here, of cattle selected for sacrifice, *Con.*—*Praestanti corpore*, 'of superior beauty': he often uses this expression; see A. 1, 71; 7, 783, K.

539. *Lycæi*. The locality here agrees with his title, *Arcadius magister*, v. 283, but scarcely with the topography of the present story, v. 317, *Con.*

540. *Intacta*, scil. *jugo*, 'never yoked.'

541. *Dearum*, i. e. *Nympharum*, v. 532.

542. *Demitte*, 'let down,' i. e. cause to flow down upon the ground, *Forb.*—*Cruorem corporaque ipsa*. Cf. on G. 2, 297.

545. *Inferias*, 'as funeral offerings,' *Con.*—*Orphei*. Cf. on E. 4, 57.—*Lethæa*. Cf. on G. 1, 78.—*Papavera*: nothing is said by the commentators to illustrate or explain this offering of poppies, in what form it was made, etc.:—is it possible that the reference may be to the μελιτρούρα, or honey-cake, placed by the side of the corpse, and intended probably for Cerberus, which we may assume to have been made with poppy seed? *Con.*—*Mittes*, 'you shall offer,' or 'make.'

546. *Nigram mactabis ovem*: so Aeneas (A. 6, 249, sq.) sacrifices a black lamb to Night and Earth, *Con.*

547. The genuineness of this line is disputed by Heyne and Wagner, and as it is commonly understood, as if it were merely an additional injunction, (*praeterea Eurydicen vitula caesa placabis*, Jahn), there is certainly some awkwardness in its position after *lucumque revises*, and without any introducing particle: but the line will gain greatly in force and propriety, if we suppose it to contain an intimation from Cyrene that her son

will find his bees restored, and that then he is to offer a calf as a thank-offering to Eurydice: 'you will go back to the grove . . . and then, finding Eurydice appeased, you will honor her,' etc. *Con.*, *Lade*. The sacrifice of the bulls and the offerings to Orpheus have appeased Eurydice, being really offered to her as well, *Con*.

551. *Ducit*, 'leads to the altar,' *Con*.—The repetition of the lines that have just occurred is an imitation of the Homeric narrative, *Con*.

552. *Induxerat*, 'had ushered in,' into the sky, *Con*.

554. *Monstrum*, 'a prodigy,' 'wonder.'—This passage and vs. 308, sq. illustrate each other. Here the bodies of the oxen are not bruised, but the dead flesh becomes deliquescent, and the sides give way, when the bees, which are supposed to form in the stomach, force their way through, *Con*.

555. *Aspiciunt*, i. e. Aristaeus and those with him.—*Viscera*. Cf. on G. 3, 559; 4, 302.

556. *Stridere* . . . *effervere*, etc., Gr. § 272, R. 5. These infinitives may be taken either as depending on *aspiciunt*, (Wr.) or as in apposition to *monstrum*, (Wch. and Forb.)

557. The swarming of the bees is described much as in vs. 58, sq., *Con*.—*Arbore*, Gr. § 254, R. 3.

558. *Uvam demittere* is doubtless suggested by *βορρυδὸν δὲ πείρονται*, Il. 2, 89, *Con.*, 'letting down a cluster,' i. e. hanging down like a cluster of grapes. See in Lex. *uva*, II. B.

559. *Haec*, i. e. the Georgics, *Serv*.—*Super cultu=de cultu*; see in Lex. *super*, II. B. b. Cf. A. 1, 750, *multa super Priamo rogitans, super Hectore multa*.—The summary of the contents of the Georgics is more rapid and less exact than that with which the poem opens. Bees are omitted altogether, as the poet doubtless felt that his reader was not likely to forget them, *Con*. *Serv*. and Forb. think the bees are included in *pecorum*.—*Canebam* . . . *dum fulminat*. Cf. on E. 7, 7.

561. *Fulminat*, 'thunders,' like *fulminat Aeneas armis*, A. 12, 654, where the image is that of Jupiter hurling his thunderbolts on the world: so the Scipios are called *fulmina belli*, A. 6, 842, *Con*.—For the event here referred to cf. on G. 2, 171. The meaning is evidently that the poem was finished while these Eastern operations, which were the work of some time, were taking place, *Con*.—*Volentes*, some of the nations having sent embassies to him, *H*.—*Bello*, 'with' or 'in war,' Gr. § 247, 3, or 2.

562. *Per populos dat jura=leges imponit populis*, Wr. *Dat jura*, of governing, is frequent in the Aeneid, *Con*.—*Affectat*, 'enters on.'—*Olympo*, i. e. *ad Olympum=ad immortalitatem*; cf. v. 325, and on E. 2, 30, G. 2, 306.

563. *Vergilium*. This is the older and more correct spelling of this word, Wr. It is adopted also by Forb., *Lade*. and *Con*.—The contrast between the conqueror and the poet, which had been hinted in the previous lines, is here drawn out, not only the occupations being compared, but the places, and even the names, *Con*.

564. *Parthenope*, i. e. Naples, see in Lex.—*Studiis florentem*, 'abounding in the studies,' 'fully occupied with' or 'full of the pursuits,' *H.—Ignobilis*, 'without honor,' 'inglorious,' i. e. as compared with the fame acquired by military exploits and distinguished civil services, *H.—Otī*, 'inactivity,' 'ease,' opposed to active life.

565. *Carmina pastorum* is not *carmina pastoralia*, but refers to the actual songs of shepherds in the *Bucolics*, *Con.—Lusi*, see in Lex. II. A.

566. *Tityre*, etc. Cf. E. 1, 1, which shows that *sub tegmine fagi* refers to *Tityrus*, *Con.*

METRICAL KEY

TO THE

ECLOGUES AND GEORGICS OF VIRGIL.

ECLOGUE I.

- 33. peculī—*crasis*, Gr. § 306, 1, (5).
- 39. aberāt—*caesura*, Gr. § 309, (1).
- 50. insuēta—*synaeresis*, Gr. § 306, and (3).—*The ue in suesco and its derivatives is always, in Virgil, a single syllable.*
- 69. tugurī—*crasis*.

ECLOGUE II.

- 24. Actaeō—*caesura*—*quantity preserved*.
- 53. prunā—a *not elided*, Gr. § 305, 1, (3).
- 65. O—*interj.*, *never elided, here made short*, Gr. § 305, 1, (1).

ECLOGUE III.

- 6. pecorī—*caesura*—*quantity preserved*.
- 58. deīnde—*synaeresis*.
- 63. laurī—*caesura*—*quantity preserved*.
- 79. valē—*e not elided, and shortened before the following vowel*, Gr. § 305, 1, (2).
- 96. reīce—*synaeresis*.
- 97. erīt—*caesura*.

ECLOGUE IV.

- 51. terrasquē—*caesura*.
- 55. Orpheus—*diphthong*, Gr. § 283, I. Exc. 6, Note 2, and § 9, 3.
- 57. Orphei—*this Greek dative may either be used as a dactyl, or reduced by synaeresis to a spondee. In G. 4, 545, 555, it is a spondee.* Gr. § 54, 5.
- 61. tulērunt—*systole*, Gr. § 307, (2).

ECLOGUE V.

- 15 deīnde—*synaeresis*.

ECLOGUE VI.

30. Orpheā—*synaeresis*.
 42. Prometheī—*synaeresis*.
 44. Hylā, Hylā—in the first the a not elided, and retained long: in the latter unelided and shortened before a vowel.
 53. fultūs—*caesura*.
 78. Tereī—*synaeresis*.

ECLOGUE VII.

7. deerraverat—i. e. dērraverat—*synaeresis*.
 23. faciūt—*caesura*.
 53. juniperī—castaneae—*caesura*—quantity preserved—a spondaic line.
 54. sua, i. e. swa, *synaeresis*, Gr. § 306, (3).

ECLOGUE VIII.

41. perī—*caesura*—quantity preserved.
 44. Rhodopē—*caesura*—quantity preserved.
 55. } Orpheus—a diphthong. See on E. 4, 55.
 56. }
 81. eōdem—*synaeresis*—ūn' eō, a spondee.
 108. quī—unelided, but shortened before a.

ECLOGUE IX.

66. puēr—*caesura*.

ECLOGUE X.

12. Aoniē—*caesura*—quantity preserved.
 13. laurī—*caesura*—quantity preserved.
 69. amōr—*caesura*.

GEORGIC I.

4. pecorī—*caesura*—quantity preserved.
 31. Tethys—*caesura*.
 106. deīnde—*synaeresis*.
 138. Pletadās—*caesura*.
 153. lappaequē—*caesura*.
 164. tribulaquē—*caesura*.
 221. Eoae—*caesura*—quantity preserved—a spondaic line.
 279. Tÿphōēā—*synaeresis*, like Orpheā, E. 6, 30.
 281. conatī—*caesura*—quantity preserved.—Peliō—the o preserved and shortened.
 295. humor 'Et—*synapheia* and elision, Gr. § 307, 3, and 305.

341. agnī—*caesura*—*quantity preserved*.
 352. aestusquē—*caesura*.
 371. Euriquē—*caesura*.
 397. tenuia—i. e. tenwia, Gr. § 306, 1, (3).
 437. Glaucō—the o *unelided*:—Panopeae—the ae *unelided, but made short*.
 482. fluviorum—i. e. fluvyorum, Gr. § 306, 1, (3).

GEORGIC II.

5. gravidūs—*caesura*—*a spondaic line*.
 71. fagūs—*caesura, if a nom. sing.*
 79. deīnde—*synaeresis*.
 86. radiī—*caesura*—*quantity preserved*.
 101. dīs—*crasis for diis*, Gr. § 306, 1, (5).
 121. tenuia—*synaeresis*, i. e. tenwia.
 129. miscue—*a dactyl by systole, or a spondee by synaeresis*.
 144. oleae—*caesura*—*quantity preserved*.
 180. tenuis—i. e. tenwis, *synaeresis*.
 200. deērunt=dērūnt—*synaeresis*.
 211. enituīt—*caesura*.
 233. deērunt=dērūnt—*synaeresis*.
 344. qu' Inter—*synapheia and elision*.
 443. qu' Hinc—*synapheia and elision*.
 453. alveō—*synaeresis*.
 464. Ephŷrēiā—Gr. § 283, Exc. 6, (1).
 487. Sperchēos—Gr. § 283, Exc. 6, (1).
 488. Tāŷgēt'—Gr. § 283, Exc. 6.

GEORGIC III.

44. Tāŷgētī—Gr. § 283, Exc. 6.
 60. patī—*caesura*—*quantity preserved*.
 76. ingreditūr—*caesura*.
 118. labōr—*caesura*.
 155. pecorī—*caesura*—*quantity preserved*.
 167. dēhinc—e *not elided, but shortened before the i*.
 168. assuerint *syncope for* assueverint, Gr. § 162, 7.—assue—*synaeresis, see on E. 1, 50*.
 189. invalidūs—*caesura*.
 242. ferarumqu' Et—*synapheia and elision*.
 283. miscuerunt—*See on G. 2, 129*.
 332. Jovīs—*caesura*.
 377. totasqu' Advolvere—*synapheia and elision*.
 385. lappaequē—*caesura*.
 565. deīnde—*synaeresis*.

GEORGIC IV.

34. alveāria—*synaeresis*.
 38. tēnuīā—i. e. tēnwīā, *synaeresis*.
 92. meliōr—*caesura*.
 137. tondebāt—*caesura*.
 161. deīnde—*synaeresis*.
 222. terrasquē—*caesura*.
 225. deīnd'—*synaeresis*.
 232. Tāyġēti—Gr. § 283, Exc. 6.
 233. Plīās—Gr. § 300, Exc. 1.
 243. stellio et—i. e. stell' yet—*elision and synaeresis*, Gr. § 306, 1, (4).
 270. cēntaurea—a *spondaic line*.
 297. pāriētibus—i. e. pāryētibus, Gr. § 306, 1, (3).
 336. Drymoquē—*caesura*.
 343. Ephyrē—*caesura—quantity preserved*.
 355. Peneī—*synaeresis*.
 388. Proteus—*diphthong*.
 392. Nereus—*diphthong*, Gr. § 283, Exc. 6, Note 2.
 422. Proteus—*diphthong*.
 429. Proteus—*diphthong—consuēta—synaeresis*. See on E. 1, 50.
 447. Proteu—*diphthong*.
 453. nulliūs—*caesura*.
 461. Rhodopēīae—the ae unelided, but made short before a vowel.
 463. Getae—*caesura—quantity preserved*.—Orīthyīā—yi a single syllable, as in the Greek—the verse *spondaic*.
 528. Proteus—*diphthong*.
 545. } Orpheī—*synaeresis*.
 553. }
 564. Oti—*crasis for otii*.

SYNOPSIS OF POETIC LICENSES

IN THE

BUCOLICS AND GEORGICS OF VIRGIL.

SHORT FINAL SYLLABLES LENGTHENED BY THE CAESURA.

Aberat, E. 1, 39.	Gravidus, G. 2, 5.
Erit, E. 3, 97.	Fagus, G. 2, 71.
Terrasque, E. 4, 51.	Enituit, G. 2, 211.
Fultus, E. 6, 53.	Ingreditur, G. 3, 76.
Facit, E. 7, 23.	Labor, G. 3, 118.
Puer, E. 9, 66.	Invalidus, G. 3, 189.
Amor, E. 10, 69.	Jovis, G. 3, 332.
Tethys, G. 1, 31.	Lappaeque, G. 3, 385.
Pleiadas, G. 1, 138.	Melior, G. 4, 92.
Lappaeque, G. 1, 153.	Tondebat, G. 4, 137.
Tribulaque, G. 1, 164.	Terrasque, G. 4, 222.
Aestusque, G. 1, 352.	Drymoque, G. 4, 336.
Eurique, G. 1, 371.	Nullius, G. 4, 453.

FINAL SYLLABLES PRESERVED FROM ELISION BY THE CAESURA, AND RETAINING THEIR NATURAL QUANTITY.

Actaeo, E. 2, 24.	Pecori, G. 1, 4.
Pecori, E. 3, 6.	Eoae, G. 1, 221.
Lauri, E. 3, 63.	Conati, G. 1, 281.
Hyla, E. 6, 44.	Agni, G. 1, 341.
Juniperi, E. 7, 53.	Radii, G. 2, 86.
Castaneae, E. 7, 53.	Oleae, G. 2, 144.
Perii, E. 8, 41.	Pati, G. 3, 60.
Rhodope, E. 8, 44.	Pecori, G. 3, 155.
Aonie, E. 10, 12.	Ephyre, G. 4, 343.
Lauri, E. 10, 13.	Getae, G. 4, 463.

PRESERVED UNELIDED UNDER DIFFERENT CIRCUMSTANCES.

Pruna, E. 2, 53.

Glauco, G. 1, 437.

LONG SYLLABLES UNELIDED BEFORE VOWELS, AND MADE SHORT.

O, *interj.*, E. 2, 65.

Qui, E. 8, 108.

Vale, E. 3, 79.

Pelio, G. 1, 281.

Hyla, E. 6, 44.

Panopeae, G. 1, 437.

Rhodopeiae, G. 4, 461.

CRASIS AND SYNAERESIS.

EA.

Orphea, E. 6, 30.

Typhoea, G. 1, 279.

Alvearia, G. 4, 34.

II.

Peculi, E. 1, 33.

Tuguri, E. 1, 69.

Dis,(c) G. 2, 101.

Oti, G. 4, 564.

EE.

Deerraverat, E. 7, 7.

Deerunt, G. 2, 200.

Deerunt, G. 2, 233.

U equivalent to W.

Sua, E. 7, 54.

Tenuia, G. 1, 397.

Tenuia, G. 2, 121.

Tenuis, G. 2, 180.

Tenuia, G. 4, 38.

EI.

Deinde,(a) E. 3, 58.

Reice, E. 3, 96.

Promethei, E. 6, 42.

Terei,(b) E. 6, 78.

Penei, G. 4, 355.

Orphei, G. 4, 545 and 553.

UE.

Suesco and its compounds, everywhere in Virgil, have sue a single syllable.

Miscuerunt, G. 2, 129, see under Systole.

Miscuerunt, G. 3, 283, see under Systole.

EO.

Eodem, E. 8, 81.

Alveo, G. 2, 453.

I equivalent to Y.

Fluviorum, G. 1, 482.

Stelli' et, G. 4, 243.

Parietibus, G. 4, 297.

UI.

Cui,(d) E. 1, 38.

Huic,(d) E. 1, 21.

The Greek diphthong YI.

Orithyia, G. 4, 463.

(a) In 27 places in which *deinde* occurs in Virgil, it is, as here, uniformly a trochee by synaeresis.

(b) Many more examples occur of the gen. in *ei* from nominatives in *eus* diphthong; and in all such cases Virgil invariably makes the *ei* a single syllable.

(c) This crasis of *dii* and *dūs* is of very frequent occurrence in Virgil.

(d) Wherever Virgil has used *cui* or *huic* at the beginning of a foot it is accounted as a long syllable by synaeresis.

SYNAPHEIA.

Humorem, G. 1, 295. Ferarumque, G. 3, 242.
Caloremque, G. 2, 344. Totasque, G. 3, 377.
Cupressosque, G. 2, 443.

SYSTOLE.

Tulerunt, E. 4, 61. Miscuerunt, G. 3, 283. *See on G. 2,*
Miscuerunt, G. 2, 129; 129, *Metrical Key.*
 see also Crasis and
 Synaeresis.

ORTHOGRAPHIA VERGILIANA.

The orthography which Virgil employed differed in many respects from what is regarded as the prevalent usage, and which we have in most instances followed in the text of this edition. We give below the more prominent of such peculiarities in his orthography.

A, unchanged in the compounds attractare, detractare, adspargine.

A, interjection, instead of ah.

Abl. often in i, Gr. § 82, Exc. 5, (a); as tridenti, G. 1, 13; sorti, G. 4, 165.

Acc. sing. 1st decl. in an or en in Greek proper names in as or es, as Hylan,

Anchisen: but Italian proper names have am: Lucam, Numam.

Acc. sing. 2d decl. in om for um: acervom, aevom, alvom, cavom, clavom, ignavom, laevom, novom, vivom.

Acc. sing. 3d decl. of proper names in is or es ends in im, unless the metre requires in, as in E. 5, 52.

Acc. pl. 3d decl. of masculines and feminines usually in is, if the gen. pl. ends in ium, Gr. § 85, Exc. 1, and 114, 2: as, amnis, artis, auris, civis, crinis, finis, hostis, ignis, ovis, vitis, dulcis, gravis, ingentis, omnis, talis, tris, tristis, for amnes, etc.

Achilles, gen. Achillis and Achilli, Gr. § 73, Rem.; acc. Achillen, Gr. § 80, IV.

Achivom, for Achivorum, Gr. § 53.

Aclides for acclides, A. 7, 730.—Acragans, Atlans, for Acragas, Atlas.

Adcelero, adclinis, adclivis, adcommodo, adcommodus, adcumulo, for accelero, etc. So d is retained in compounds before the letters f, g, l, n, as adfor, adgredior, adloquor, adgnosco *for* affor, aggredior, alloquor, agnosco; *but not in* aggero, alligo. *So* adpareo, adpello, adpeto, adplico, adpono; *adqui-*ro; *adscio, adscisco; adsensus, adsentior, adservo, adsiduus, adsimilis, ad-*simulo, adsisto, adspecto, adspargo, adspiro, adsto, adstringo, adsuetus, *ad-*sultus, *adsum, adsurgo, for* appareo, *acquiri, ascio, etc.*

Adicio for adjicio.—*Adque for* atque.—*Aecus for* aequus.

Afui, afore, for abfui, *abfore.—Aleyones for* Halcyones.—*Allecto for* Alecto.

Alia not allia, E. 2, 11.—*Ammenta for* amenta.—*Amurga for* amurea.

Ancora for anchora.—*Anticus for* antiquus.—*Arruns for* Aruns.

Appenninicolae, Appenninus for Apeuninicolae, etc.—*Artus for* arctus.

Autumnus not auctumnus.—*Avolsus for* avulsus.—*Avoneculus for* Avunculus.

Baca, bacatum *for* bacca, etc.—Baccharis *for* baccaris.
 Bipinnis *for* bipennis.—Bovom *for* boum.—Bracchia *for* brachia.
 Caedrus *for* cedrus.—Caenum *for* coenum.—Cohortus *for* coortus.
 Condicio *for* conditio.—Conexus, conixus, conubium, *for* connexus, etc.
 Conicit *for* conjicit.—Conlapsus, conluceo, conloquium conlustrum *for* colapsus, etc.
 Conpages, conpleo, conplector, complexus, conpono, comprehendo, *for* com—.
 Contusus *for* contusus.—Cum *for* quum.—Cumba *for* cymba.
 Cymaeus *for* Cumaens.—Damma *for* dama.—Dicio *for* ditio.
 Donyssa *for* Donusa.—Ebysus *for* Ebusus.—Ecus *for* equus.—Ei *for* hei.
 Elleborus *for* helleborus.—Erinyes *for* Erinnys.—Erus, erilis *for* herus, etc.
 Est, *preceded by a word ending with a vowel, loses its vowel and coalesces with the preceding word, as* dolorest, laborumst, secutast, *for* dolore est, laborum est, secuta est.
 Euhoe, Euhadne, euhans, *for* evoe, etc.—Exim *for* exin.
 Faenilia *for* fenilia.—Felix *for* filix, G. 2, 189; 3, 297.
 Fluvidus *for* fluidus.—Fulvos *for* fulvus, *nom. sing. A. 12, 247.*
 Genesta *for* genista.—Gen. *of subs. in ium and ius in i not ii.*
 Glaeba *for* gleba.—Grai *for* Graii.—Grypes *for* gryphes.
 Halaesus *for* Halesus.—Harena *for* arena.—Harundo *for* arundo.
 Hebenus *for* ebenus.—Heia *for* eia.—Hiberus *for* Iberus.—Hiemps *for* hiems.
 Hirquus *for* hircus.—Hister *for* Ister.—Holus *for* olus.—Honus *for* honor.
 Iandudum *for* jamdudum.—Idcirco *for* iccirco.—Idem, isdem, *not* iidem, etc.
 In, *always unchanged before l, as* inlabor, inlacrimo, inlecebrae, inlido, inludo, inlustris, inluyies: *so* inr *not* irr, *as* inridere, inrigare, inritus, inrumbo, inruo: *so* in *before* m, *as* inmanis, inmemor, inmensus, inmitis, *but not in* immineo, immolo, immunis: *and in is generally retained before* p, *as* inpar, inpatiens, inpiger; *but* impetus, impius. Inbellis *for* imbellis.
 Inchoo *for* inchoo.—Inicit *for* injicit.—Intiba *not* intuba or intyba.
 J. *This consonant uniformly represented by the character i.*
 Karthago *for* Carthago.—Licuntur, licunt *for* liquuntur, etc.
 Milia, milibus *for* millia, etc.—Moerorum *for* murorum, A. 10, 24.
 Murra *not* murrha or myrrha.—Nequiquam *for* nequicquam or nequidquam.
 Nisus, *subst. for* nixus: *part. nixus; so* adnixus, conixus, enixus, obnixus.
 Noviens *for* novies.—Novos *for* novus.—Nuntiare, nuntius, *for* nunciare, etc.
 Obtusus *for* obtusus.—Oblicus *for* obliquus.—Occassus *for* occasus.
 Olli and ollis, *for* illi and illis; *not so in the Eclogues or Georgics, and in the Aeneid only in calm narration, never in speeches; as* A. 1, 254; 4, 165; 5, 10.
 Onites *not* Onytes.—Opstipesco *for* obstupesco.—Optutus *for* obtutus.
 Orontes, *gen.,* Oronti, Gr. § 73, *Rem., acc.,* Oronten, Gr. § 80, IV.
 Os and on, 2d decl. *He generally uses these Greek forms in names of islands, as* Lesbos, Samos, Naxos, Paros: *in the names of countries, mountains and rivers, sometimes the Greek and sometimes the Latin form, as* Epiros, Aegyptus or Aegyptus, Pelion, Ismarus, Pactolus: *almost always the Latin form for the names of cities, and rarely the Greek form for the names of men, as* Epeos, Mnasylos.

Parvos *for* parvus, *nom. sing.*—Paenitet *for* poenitet.

Perf. 3d *pl. act.* He uses both forms, erunt and ere. In the middle of a verse the metre determines the form, at the end he gives the preference to ere, as less harsh and strong, except when the perf. is to have its full meaning of 'have,' as in E. 3, 111, sat prata biberunt.

Phalarica *for* falarica.—Pinna *not* penna.—Pistrix *for* pistris.

Plemyrum *for* Plemmyrium.—Porsenna *for* Porsena.—Praegnas *for* praegnans.

Prius quam *for* priusquam.—Propincus *for* propinquus.

Querella *for* querela.—Quidquid *for* quicquid.—Quotiens *for* quoties.

Recocunt, relincunt *for* recoquunt, etc.—Reicio *for* rejicio.—Retunsus *for* retusus.

Repperit, reppulit, rettulit, *for* reperit, etc.—Rivos *for* rivus, *nom. sing.*

S, preceded by a long vowel or a diphthong is doubled in many words, as, adessus, ambessus, cassus, cassurus, caussa, caussando, exessus, incusso, obessus, recusso, semiessus, *for* adesus, etc.

Saeculum *for* seculum.—Saepes, saepire *for* sepes, etc.—Saturi *for* satyri.

Saeta, saetiger, saetosus, *for* seta, etc.—Scaena, proscenium, *for* scena, etc.

Secuntur *for* sequuntur.—Sepulchrum *not* sepulcrum.—Serpullum *not* serpyllum.

Sescenti *for* sexcenti, A. 10, 172.—Setius *not* secius.—Si quid *for* siquid.

Solacium *not* solatium.—Succipio *for* suscipio.—Sulpur *not* sulfur.

Submergo, submitto, submoveo, subremigo, subrideo, subrigo *for* summergo, etc.

Superlatives, of words of more than three syllables in imus; other superlatives, except pessimus and ultimus have umus, as, maxumus, optumus, plurumus: so decumus, septumus.

Taeter *for* teter.—Tegumen *for* tegimen,—Tempto *for* tento.

Tinguo *for* tingo.—Tinia *for* tineae.—Torvos *for* torvus, *nom. sing.*

Totiens *for* toties.—Tremesco *for* tremisco.—Triboli *for* tribuli.

Umerus *for* humerus.—Umor, umens, umidus, umecto, umesco, *for* humor, etc.

Unguo *for* ungo.—Urgueo *for* urgeo.—Vaesanus *for* vesanus.

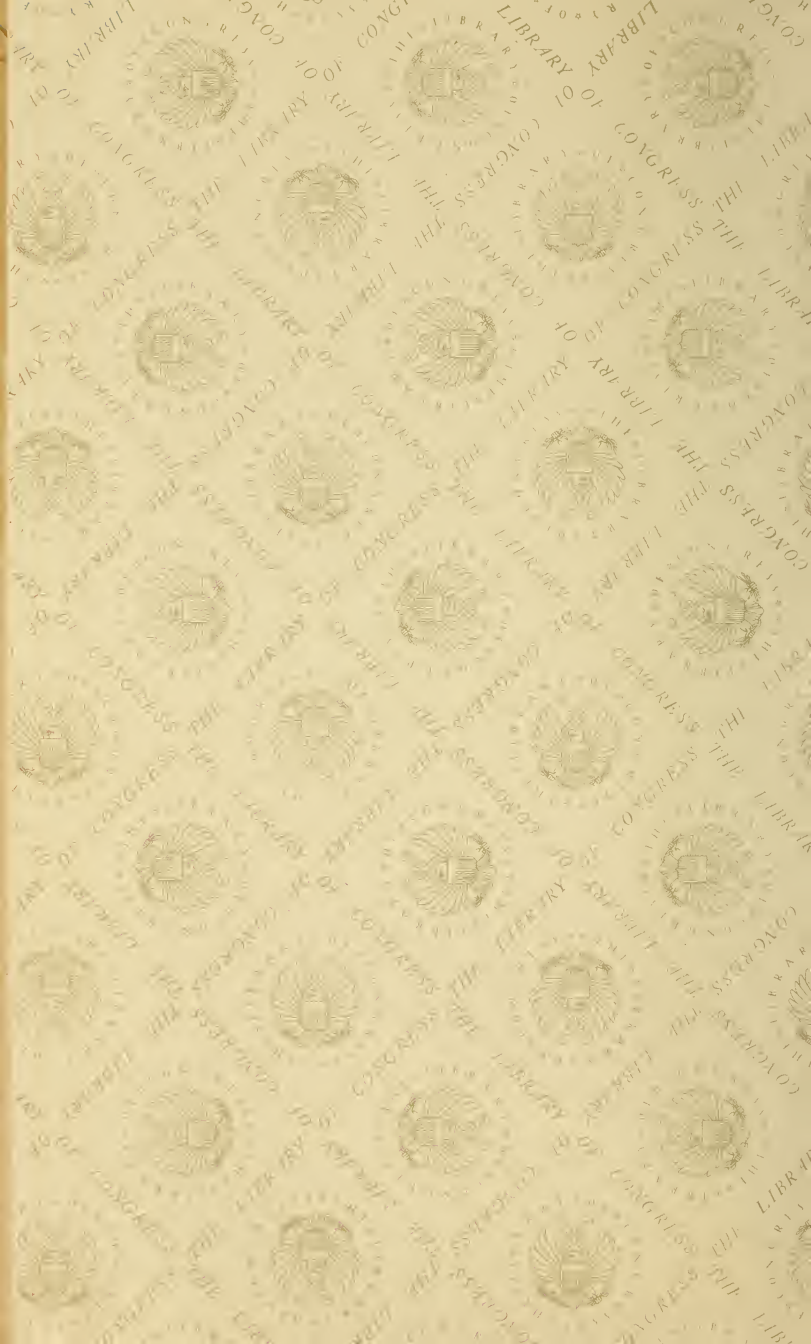
Vergilius *not* Virgilius.—Virecta *for* vireta.—Vivos *for* vivus, *nom. sing.*

Volcanius, Vulcanus, volgare, volgus, volnero, volnificus, volnus, volsus, volt, voltis, voltur, voltus, *for* Vulcanius, vulgare, etc.

Volvont, volvontur, *for* volvunt, volvuntur.

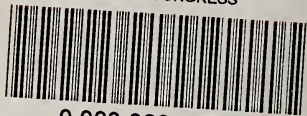








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